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LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

*The Complete Separation of
the Church and the
State*

*The Emancipation of Religion
from the Dogmatism of
Modern Science*



Jefferson Monument, Louisville, Ky.

Published Quarterly

Price, 10 cents

Religious Liberty Association

DECLARATION OF PRINCIPLES

Scriptural Basis: "Render to Caesar the things that are Caesar's, and to God the things that are God's." "The powers that be are ordained of God."

1. The Bible is the Word of God, and Jesus Christ the Saviour of the world.
2. The ten commandments are the foundation of all morality, and comprehend the whole duty of man, both as relates to God and man.
3. The gospel of Jesus Christ, founded in the love of God, needs no human power to support or enforce it.
4. Civil government is of divine origin, designed for the protection of men in the enjoyment of their natural rights. The "powers that be" are ordained to rule in civil things, and in this realm are entitled to the respectful obedience of all.
5. It is the right, and should be the privilege, of every individual to worship, or not to worship, according to the dictates of his own conscience, provided that in the exercise of that right he does not interfere with the equal rights of others.
6. The civil power is not authorized to enter the realm of religion, enacting legislation to define or to enforce any religious dogma, ritual, or observance. Coercion in matters of religion always means persecution.
7. All religious legislation on the part of the state, and all movements tending to unite church and state, are destructive of human rights, persecuting in character, and subversive of the best interests of both church and state.
8. It is proper, therefore, for all to use every laudable and legitimate means to prevent religious legislation, or the union of church and state, in order that all may enjoy the inestimable blessings of religious liberty.
9. The liquor traffic is a curse to the home, to society, and to the nation, and a menace to civil order, and should be prohibited by law.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, K. C. Russell; corresponding secretary, W. A. Colcord), or any of the affiliated organizations given below: —

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Atlantic Religious Liberty Association (affiliated organizations in Maine, Vermont, Massachusetts, New Hampshire, New York, Connecticut, and Rhode Island): Office, South Lancaster, Mass.; secretary, C. S. Longacre.

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Great Britain: Office, Stanborough Park, Watford, Herts, England; secretary, W. T. Bartlett.

LIBERTY

*Proclaim liberty throughout all the land unto
all the inhabitants thereof. Lev. 25:10.*

VOL. IV

THIRD QUARTER, 1909

No. 3

Editorial

THERE are principles enunciated in this journal that are vital to the maintenance of the equal rights of men, vital to the maintenance of man's liberties in things civil as well as religious, vital to the rendering of acceptable service to God. Let them be studied and passed on to others.

“CIVIC righteousness” is exemplified in nothing so much as in the conduct of citizens toward each other, each recognizing and respecting the rights of his fellow men. In nothing is the lack of this “righteousness” so surely demonstrated as in the efforts of one class of citizens to bring another class of citizens to their mode of religious conduct by the compulsion of civil law. That is “civic unrighteousness” and religious tyranny.

FIFTY thousand copies of the last number of this journal have been circulated among the people. In view of the nearness of the time when Congress is to consider the course of the nation toward the question of religious legislation, a much larger number of the present issue should be circulated. Let the friends of soul-freedom rally to the work, circulate the journal, circulate petitions, and urge upon representatives in Congress the im-

portance of taking a definite stand against the Johnston Sunday bill, or any other legislation that would commit this nation to a union of church and state in any of its forms.

WHILE we believe every article in this journal is important and deals with principles that are vital to the maintenance of the equal rights of man, we desire to call special attention to the article on page 13 entitled “Repudiating the Principles.” The facts put together in that article are deserving of the most serious attention of every individual. The republic was founded upon the broadest principles. The rapid repudiation of those principles now going on can not work for the good of the nation established upon them. True Protestantism stands for the largest liberty in the matter of conscience consistent with the equal liberty of others, and for the Word of God as the unfailing guide in matters of faith and morals. The movement now in progress for the union of religion and the state, with the consequent interference of the state in matters of conscience, and the strong attacks now being made upon the Bible as the Word of God and upon divine authority in mat-

ters of morals, indicates unmistakably the rapid disintegration of the forces of Protestantism. The Roman hierarchy, having always considered Republicanism and Protestantism inimical to its interests, is not looking with any degree of sorrow upon the increasing evidences of their decay. Note the striking fulfilment of prophecy set forth in the article referred to.

WE have been informed that a Seventh-day Adventist in Tennessee has been arrested for chopping some wood in his own dooryard on a recent Sunday. The wood was to be used in preparing dinner for his family. The case was tried before a justice of the peace, and was decided against the arrested man. From that decision the defendant has taken an appeal. The appeal will be tried in July, and as we shall have a representative at the trial, a report of the matter will appear in our next issue. The evidence in this case, as in all others where seventh-day observers have been arrested for working on Sunday, shows that the arrest was occasioned not by the fact that work was done on Sunday but because it was done by one whose conduct in the matter was governed by divine example and authority.

THE power that makes a law is the only power authorized to compel its enforcement. One state or one nation never enforces the laws of another state or nation. If it should attempt so to do, the act would be a plain implication that the other power was unable to enforce its own laws, and therefore was non-existent as a governing institution. When, therefore, a demand is made that the state enforce the law of God, it is a plain implication that the Ruler of the universe is unable to enforce his own laws, and that his government is non-

existent. This attempt of human government to strengthen, defend, and enforce the decrees of divine government is not merely the most ridiculous of absurdities, but is positively blasphemous when its import is fully understood. Uzzah's attempt to steady the ark of God was of the same nature. The ark of God contained the law of God, the symbol of God's government. He thought that unless supported by his hand, it must fall. God, in his dealing with Uzzah, taught the world a lesson which never ought to need a repetition.

A CRUSADE against religious *legislation* is not a crusade against religion. A crusade against the enactment by the state of what is called a "sabbath law" is not a crusade against the Sabbath. To oppose the *mingling* of the sacred and profane is not to oppose the sacred, or conduct a warfare against religion. Two priests of ancient Israel were smitten for offering *common fire* in the sanctuary service. This was not an attack by the Lord upon the sanctuary service. But it did set the stamp of his disapproval upon the mingling of the sacred and the secular. It is a declaration to every Sunday-law advocate that his efforts to create a divine Sabbath by human law have neither the authorization nor the approval of Jehovah, who has established his own Sabbath, for his own purpose, and commanded it in his own unchangeable law. Cain offered to Jehovah a sacrifice of his own invention. The Lord was displeased both with Cain and with his invention. A sabbath of human authorization is of the same nature as Cain's unwelcome sacrifice, and must be equally displeasing to heaven. Why seek for a human sabbath law when there still stands upon the statute-books of God's kingdom, unrepealed, God's own law for the only Sabbath ever given to man? To attempt to enforce

a divine institution by human law is to mingle the sacred and the secular in the service of God, and to accuse heaven of incompetency in the administration of its own affairs. There is no place in the code of France for the laws of England. Neither is there any place in the code of heaven for the laws passed by any government of this world. To legislate upon heaven's requirements is entirely outside the prerogatives of man.

An Embargo on the Souls of Men

A FEW days ago a Presbyterian pastor of Washington, D. C., Rev. Donald C. MacLeod, invited the members of the Central Labor Union to attend the Sunday evening services in his church. When the invitation was read at a meeting of the union, the secretary of that organization made the following declaration:—

I believe in consistency. If the ministers of this town want union men to be numbered among their auditors, they should do something to show them that they appreciate union principles. The minister in question, to my own personal knowledge, patronizes a non-union barber shop. In the future let him go to a barber shop in whose windows are displayed union cards.

The president of the labor organization then appointed the secretary a committee of one to call upon the minister and ask that in the future he patronize only union barbers. If this demand were considered legitimate and were yielded to, it would open the way for another, to the effect that if the union is to accept the invitation of the pastor, no similar invitation should ever be extended non-union barbers. This attempt to use the services of the house of God as a weapon for the accomplishment of secular designs is an inexcusable sacrilege. No minister of the gospel of

Christ has ever been given divine authority for distinguishing between classes of men, or for advancing the interests of one class by sacrificing the interests of another. No human power has a right to place an embargo upon the souls of men that they may thereby enhance their own temporal interests and purposes. The individual who can coldly declare, I will not attend your church if you do not patronize my shop exclusively, sees nothing involved but an exchange of commodities. The gospel of Jesus Christ, the good news of the everlasting kingdom, can not be given to the world upon such a materialistic basis. The question as to whether an individual will forsake sin, surrender to Jesus Christ, accept of and receive eternal life, is entirely separated from any consideration of barter and sale, material exchanges, or membership in any human organization whatsoever.

C. M. S.

Christian Citizenship

“CHRISTIAN CITIZENSHIP” is the name of a movement inaugurated during recent years which has for its object the regeneration of society by means of “Christian laws,” made and administered by “Christian men.” It aims at purifying politics and converting the nation by these means, rather than at preaching the gospel to the people and saving men individually.

The key-note of this movement was struck at the annual meeting of the National Reform Association, held at Allegheny, Pa., a few years ago, by Rev. H. H. George, its secretary, in the following words:—

I never will say a word disparagingly of evangelistic work. But I do think the church is making a mistake in so confining herself to that work, as if the prospect of saving the soul was the great end. The tremendous power of the govern-

ment is against us. If that were not so, they would be converted by nations, so to speak. But when the government is against the conversion of nations, we are moving against the tremendous machinery of the government in working for



Monument to La Fayette (La Fayette Park, Washington, D. C.), the Frenchman most loved by Americans

the conversion of men. . . . I do not know but it would be better to stop evangelistic effort, if possible, if this other work would be made successful, and go to converting men by nations like this, whose influence is very largely against the conversion of souls; while, if it could be turned in that direction, they could be saved by thousands instead of one. So I think the great question of the hour is the conversion of this nation to Christ.

Since this idea has become prevalent, there has been a marked change in the methods of Christian workers. Pastors and evangelists have come to devote less time to revival work, and more to political reforms. The brethren of the congregations have been counseled to "leave the prayer-meetings with the sisters, and attend the primaries," and "pull wires for the kingdom of God." They have been told that "when the primary and the prayer-meeting are held on the same night, the true prayer-meeting is the primary."

Not long ago, Dr. Scudder, of the First

Congregational church of Jersey City, N. J., gave utterance to the following:—

The church is going into politics, and it is going there to stay. Furthermore, the church is to become a powerful political factor, and will act as a unit on all great moral questions. I do not take it that the churches are to form a separate political party; on the contrary, they will stand outside all parties, but they will co-operate, and as one prodigious organization, make their demands upon existing parties, and have their wishes fulfilled.

It is well known that the National Reform Association has for many years urged that the salvation of the people of the United States depended upon securing an amendment to the na-

tional Constitution, accepting Christ as the ruler of the nation, and placing "all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land." Already they have succeeded in having introduced into the Sixtieth and Sixty-first congresses a measure pro-



Statue of Count Rochambeau (La Fayette Park, Washington, D. C.), who stands next to La Fayette in the affections of the American people because of his services in behalf of their independence. This statue was a gift from the French government

posing a religious amendment to the Constitution of the United States. By this means it is hoped to convert the nation. All members of this association are

therefore greatly encouraged by the change which this Christian citizenship movement has wrought in the methods of church work. Thus Rev. J. T. McCrory, of Pittsburg, Pa., a leading Na-

degradation of religion,—a union, in fact, of church and state,—then every move in this direction should be a cause for alarm to every Christian.

There are many who deplore this new departure. They see in it a movement away from New Testament practises and principles. The *Herald and Presbyter* says:—

The gospel began its mission for the renovation of the world with the exhortation, "Repent, and be baptized *every one of you*." It did not direct its efforts to institutions, but to individuals. And so it must be now. So it will be if the Spirit is poured out. To talk about the revival of civic righteousness as the great need of the times is reversing the divine order; it is putting the effect before the cause; it is trying to build the house without gathering the material. We can not have a Christian city without Christian citizens. Men's hearts must be renewed before we can hope for new social

 Francis Scott Key, author of "The Star Spangled Banner;" the Key Mansion, still standing in Washington, D. C.; and the banner he hoped might always wave over a great and free country

tional Reformer, and for some time president of the Pennsylvania Christian Endeavor Society, says:—

Let me call your attention first to the fact that the aspect of the cross is undergoing a great change in this regard. There was a time, not so long ago either, when the cross was viewed almost exclusively in reference to the salvation of the individual. . . . Now, if I understand it aright, it is one purpose of this great Endeavor movement to enthrone Christ in our national life.

If national religion instead of personal piety is a thing to be desired, then Christians have reason to rejoice at the departure from the old paths of Christian work. If devoting less time to saving men as individuals and more time to saving them as nations is an indication of a return to apostolic power and purity, and will advance the kingdom of God, then the omens are indeed promising. If, however, this change indicates a departure from gospel methods and ideas, and means the secularization and

cause;



Monument to the Unknown Dead, who gave their lives for the principles that "have made and preserved us a nation." National Cemetery, Arlington, Va.

and civic conditions. Let us labor and pray for what people nowadays sneer at as "an old-fashioned revival"—a revival of the fashion of the first revival when Peter preached on the streets of Jerusalem.

Rev. Arthur S. Burrows (Baptist), of Boston, writes:—

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Soul-freedom is the bulwark of religious liberty, the inevitable outgrowth of the New Testament principles, that each must hear for himself, must repent for himself, must believe for himself, must confess Christ for himself, must be baptized on his own confession. Rom. 14:22. We come into this world one by one, we must go to Christ one by one for his pardoning grace, and we leave this world one by one, to be rewarded according to our works. Hence the state has no authority over the religious beliefs and observances of men, whether they be orthodox or heretic, atheist or heathen.

Jesus did not say, Tarry in the halls of legislation, until ye be endowed with power from the state: but, "Tarry ye in the city of Jerusalem, until ye be endowed with power from on high." Luke 24:49. He did not say, Ye shall receive power after ye have gained control of legislation; but, "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. He did not say, Without the power of the state ye can do nothing; but, "Without me ye can do nothing." John 15:5.

When Peter and the other apostles began their evangelistic work, they were outlaws in every country under heaven. Imperial Rome ruled the world. Banishment or death hung over the head of every one who dared to teach a new religion. But in spite of all this, and against all the power and machinery of the mightiest nation that ever ruled the world, under the influence of the Holy Spirit thousands were converted in a day, and within a short time the whole colossal fabric of paganism was undermined. They labored for the salvation of souls, not for the "conversion of nations." And just as long as the church depended alone upon the power of the Holy Spirit, she went forth conquering and to conquer. But just in proportion as she began to "pull wires for the kingdom of God" at the court of Constan-

time, to that degree she lost the power of the Holy Spirit. And when she ceased converting men as individuals, and began "converting men by nations," then appeared the "Holy Roman Empire," and all the dark history of intolerance and persecution which followed.

The same is true of the Reformation. Its leaders said, "It is with the Word we must fight;" "let there be no compulsion;" "liberty is of the very essence of faith." It had "nothing to do with the world and with politics." But just to the extent that the reformed churches united once more with the world and earthly powers, they were shorn of divine power, and ceased to make converts.

All evangelical Christians now freely admit that the early church apostatized. They admit that friendship with the world and reliance upon human power caused this apostasy. They believe the same concerning the Reformation. Then why should they not cry out against, and spurn as apostasy, this modern movement for reunion with the world and dependence upon human power?

Let this be done. Let the church return to her first love and her first methods, and inscribe on her banner that ancient motto: "Not by might, nor by power, but by my Spirit, saith the Lord."

Society will be best served, and humanity most blessed, when the church and the state each does its divinely appointed work in its divinely appointed way. Daniel Webster spoke truly when he said, "Whatever makes men good Christians, makes them good citizens." The business of the church is to make men Christians. This done, good citizenship is insured. The cause of Christianity is injured, and its progress impeded, in proportion as its professed friends unite it to the state.

W. A. C.

Rome and the Laws of Nations

IT is the claim of a portion of the American branch of the Roman Catholic hierarchy that the pope does not interfere in the political affairs of nations; but from Bourdeaux, France, come two despatches, bearing date of June 14 and 15, which are in themselves a very decided refutation of that doctrine. The first of these despatches reads:—

When Cardinal Andrieu appeared in court to-day to answer the summons of the judge charging him with having incited a breach of the laws by the allocution which he pronounced at the cathedral on the occasion of his enthronement, he was acclaimed by an immense crowd of Catholics.

The cardinal told the judge that he came as an act of courtesy—not because he recognized the competence of the court. He said he had spoken as a bishop, and that he was answering only to his conscience, the pope, and God, and declared that he assumed full responsibility for his words, in which he maintained the right to distrust the laws of the republic when these were prejudicial to the free exercise of religion.

When the cardinal emerged from court, he was again acclaimed. Women fell on their knees and kissed his ring, while young Catholics cheered.

The second despatch reads:—

Cardinal Andrieu, who has been summoned to court, charged with having incited a breach of the laws by the allocution he pronounced at the cathedral on the occasion of his enthronement, has sent a letter to the judge, in which he formally refuses to appear in court to answer any charge in connection with the separation law. The cardinal writes:—

"That law became non-existent for Catholics the minute their supreme chief—the incorruptible guardian of the morals of individuals and nations—condemned it as inimical to the property, authority, and liberty of the church."

The contents of these two despatches reveal the true attitude of the Roman hierarchy toward the laws, not of France alone, but of every nation of the world.

When the Supreme Court declares any law unconstitutional, that law, from that moment, becomes non-existent. Now here is a religious organization, whose headquarters are at Rome, which arrogates to itself the right to decide the constitutionality or unconstitutionality of any law passed by any nation in the world, and the right also to release all its subjects from obedience to any law passed by any nation in the world. That is, it sets itself up as the supreme court of the world, with authority to declare non-existent any law in the world.

When that hierarchy makes itself the supreme court of the world, it does by that same token make its head—the pope—the "Lord of lords and King of kings." Thus does it fulfil that description of the "man of sin" which was to oppose and exalt himself "against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2: 3, 4. And by that very development does Inspiration warn us of the approach of the great day of final awards. See 2 Thess. 2: 1-12.

Americans should not forget that the hierarchy which is now speaking smooth things in this country is a branch of the same system that is now flouting the laws of France, and the ultimate authority over the cardinals and the laity of both countries is in the person of the pope. While Cardinal Gibbons of America speaks the language of expediency and diplomacy, Cardinal Andrieu of France is speaking the language of fact. He who assumes to declare the laws of a nation non-existent places himself above the lawmaking power of that nation. Rome has done that in France. When will she do it in America? Cardinal Andrieu of France declares that laws become non-existent so soon as the pope condemns them. Cardinal Gibbons declares: "Amid the continual changes in

human institutions, she [the Roman Catholic Church] is the one institution that never changes."—*Faith of Our Fathers*, page 83. Therefore whatever she is in France she will be in America whenever she considers it expedient to declare herself.

C. M. S.

A Notable Religious Liberty Convention

REPRESENTATIVES of the Religious Liberty Department of the General Conference of Seventh-day Adventists, from six continents and the islands of the sea,

issue. The reports submitted by the delegates from other nations plainly showed that the leaven of religious legislation is already working in many lands, and that now is the time to sound the alarm against this growing evil.

The report of the Religious Liberty Department of the General Conference, located in this city, showed that during the past four years nearly a score of Sunday bills have been introduced into Congress, and that all of these, with the exception of the Sunday-closing provisions attached to the appropriation to the Jamestown Exposition, have been



THE DELEGATION PHOTOGRAPHED ON THE WHITE HOUSE LAWN AFTER THE RECEPTION BY THE PRESIDENT

were in attendance at the quadrennial session of the World's Conference of Seventh-day Adventists, which was held in Washington, D. C., May 13 to June 6.

The meetings of the Religious Liberty Department were held in a commodious canvas tent, especially set apart for the purpose. Above the top of the tent, stretched between two center-poles, was a banner with the following suggestive words inscribed upon it: "Proclaim Liberty Throughout All the Land."

The large attendance of delegates and visitors at the daily meetings, and the lively discussions of the various topics presented, demonstrated that the question of religious liberty is indeed a living

defeated. The secretary's report further showed that the record of the past winter was unparalleled in the introduction of Sunday bills into the various State legislatures. In the New York Legislature alone no less than twenty-eight bills involving the question of Sunday legislation, were introduced. Sunday bills were defeated in California, Iowa, Indiana, Maine, Missouri, New York, North Carolina, Ohio, Oregon, and Wisconsin.

One of the most important papers presented during the Conference, was the one upon the inter-church federation movement. It was shown that the evident aim of the inter-church federation

movement is to control government, and bring about moral and religious reforms through legislation. It was also shown that the movement had not only committed itself to Sunday legislation, but through an official action had plainly indicated that it did not intend to tolerate the observers of the seventh day. The report of this action and the discussion upon it, however, had, for some reason, been wholly eliminated from the published reports of the recent session of the Federal Council of Churches, held in Philadelphia, Pa., December 3-8. In this paper upon the church federation movement, the importance of preaching the gospel to individuals was urged. It was plainly shown that the churches involved in this federation have lost their message, and are seeking to accomplish through human devices that which can only be accomplished through the gospel and the working and power of the Holy Spirit. A foreign missionary from one of the islands of the sea gave an illustration of the practical workings of the inter-church federation movement

in his mission field. He said, in substance, that the federated churches there had divided the territory among themselves, and threatened that if those of other denominations came in and interfered with their arrangements, legislation would have to be secured which would expel them from the country.

It was plainly developed, in the paper entitled "Sunday Legislation and the Laboring Man," that one - day's - rest - in-seven legislation would be but the entering wedge for definite - day - sabbath legislation; the gospel message, with the Sabbath kept and observed as God ordained it and gave it to man, is the only real and permanent solution to the question; and that religion can not be dissociated from the Sabbath and its benefits and blessings, even from a physical standpoint.

Space will not permit even a brief reference to the many interesting points which were developed in the discussions of the various topics presented at this religious liberty gathering.

The General Conference of Seventh-day Adventists

Washington, D. C., June 1, 1909

The Honorable

William Howard Taft,

President of the United States.

Sir: We have the honor to wait upon you as a deputation from the world's Conference of Seventh-day Adventists, now in session at Takoma Park, composed of three hundred thirty delegates from six continents and the islands of the sea.

We desire to express to you our appreciation of the blessings of liberty, both civil and religious, preserved by the founders of this republic, and transmitted by their successors to the present generation.

We acknowledge God as the supreme ruler of the universe, and the duly authorized officers of state as his ministers for the preservation of the social order.

We affirm our confidence in the eternal principles of justice and righteousness, taught in the gospel, as the foundation of all permanent forms of government.

We heartily desire the peace and prosperity both of the church and of the state during your administration, and pray that the blessing of heaven may attend your efforts to this end.

A. G. Daniels, President.

G. A. Irwin, Vice-President North American Division.

L. R. Conradi, Vice-President European Division.

J. H. Evans, Vice-President Asiatic Division.

W. A. Spicer, Secretary.

(And one hundred twenty-five others.)

During the progress of the Conference, a large delegation, duly appointed, visited President William H. Taft, and presented to him the engrossed address which appears with this article.

The delegation assembled in the East Room of the White House, where they were received by the President. Geo. A. Irwin, vice-president of the North American Division of the General Conference of Seventh-day Adventists, after a few fitting remarks, presented the address referred to. To this address President Taft made the following cordial reply:—

Doctor, I am very glad to meet you and your co-religionists. I am glad to meet them here and to welcome them to Washington. I have no doubt that your Conference has led to satisfactory results, and that your aims are high, and that you are entitled, like all the rest of us, to worship God in the way that seems best to your conscience; and under our Constitution everybody figures on an equality in that regard.

The President then shook hands with each member of the delegation.

The same officers who served during the past quadrennial period were again chosen for this department of the work. The board of the Religious Liberty Department has been greatly enlarged, in view of the development of this important reform movement.

We most earnestly solicit the co-operation of all lovers of true religious liberty principles, in defending the rights of conscience in this and other lands.

K. C. R.

A Question Americans Must Answer

Some Principles Involved in the Question

THE invasion of the domain of conscience by the civil power, or by a combination of the civil and religious powers, is tyranny, a usurpation of the place and prerogatives of God by the power

so doing. Civil government can not detect, define, or punish sin. It has power only over civil things—temporal concerns—and punishes the offender not as a sinner but as a criminal. Crime is an overt act in which one individual tramples upon the natural rights of another. Punishment for such acts is the business of the state. Sin is the transgression of God's law, a matter that can be made right only by direct dealings between the transgressor and the Author of the broken law. Only God has the power and the right to punish for sin.

An act may be performed which is both a crime and a sin. The state punishes for the crime; but when that punishment has been inflicted for the crime, the man must still make his peace with God through repentance and the confession of his sin. God deals with the individuals who break his law, and he has never delegated to any human organization or individual the right to take his place in this matter. When states or men or organizations of men attempt to enforce the law of God, and punish for its infractions, they are attempting to do the work which God has reserved for himself. It is an attempt of the human to climb into the very throne of God and administer his government for him—an implication that the Creator of the heavens and the earth, the Almighty, is incompetent longer to rule, or has laid down the scepter of divine government.

The state that sets up the law of God and attempts to define sin and punish the sinner, forgets the real purpose of the existence of human government, and employs its powers in manufacturing criminals artificially, when it ought to be protecting individuals from the operations of real criminals. Such a state is out of its legitimate sphere, and its own acts partake of the characteristics of the criminal through its denial of, and trampling upon, the natural rights of men

in respect to the worship of God; for, whenever religion and the state have been joined, the resulting combination has assumed the right to regulate the religious faith and practise of the people, and has always favored its votaries and frowned upon or punished those who rejected its interference and exercised the right of conscience. The most conscientious and naturally law-abiding members of the community are thus stigmatized as criminals and outlaws, while a premium is placed upon blind subserviency to the dictates of the usurping power.

These are the results of such a combination. It was, to protect the people of this country from such an unhappy condition that the founders of the nation provided for the complete separation of church and state. It is to undo what they did that strong organizations in this country are now clamoring for religious laws, and for the remodeling of the Constitution upon a "Christian basis." Every step in that direction is a step back into the darkness and soul-thralldom of colonial days and of the Dark Ages. It is the duty of every Christian who loves his Maker, who appreciates the blessed privilege of coming to him direct with his troubles and his sins, who appreciates the priceless privilege of worshiping the Author of his being according to the dictates of his own conscience—it is his duty to oppose with all the power of his being the influences that are now at work in this country to unite religion and the state, and domineer over the consciences and the souls of men. The attempt to dismember the Union was put down at a terrible cost in men and means. The attempt to undermine the very foundation of the whole national structure goes on from year to year, unabated and determined to succeed. From year to year the legislatures of the States and the national Congress are besieged with increasing zeal in the effort to secure

legislation of a religious character; to commit legislatures and legislators to the idea of a union of religion and the state; to secure such revision of laws and amendment of constitutions as will make States and nation appear to be religious. But when the program is viewed as a whole, it is seen to involve the complete extinction of the national structure as it was, and the putting in its place an image of those oppressive governments against which its establishment was the grandest protest of the age. The question which Americans of this generation must answer is, "Shall the American government continue as our fathers founded it, a national guarantee of civil and religious liberty, or be transformed into a hierarchy, ignoring the natural rights of men, and operating with all its powers and functions in the interests of a church?" The question is not merely an academic one. It will be answered. The American people of this generation are to decide how it will be answered.

C. M. S.

The Present Status of Religious Legislation in Congress

THE Sixty-first Congress had been convened in extraordinary session but a few days when two religious measures which had been introduced in the Sixtieth Congress, but failed of passage, were reintroduced. These were the Johnston District Sunday bill, and a joint resolution proposing a religious amendment to the Constitution of the United States. The first, known as Senate Bill No. 404, was introduced in the Senate March 22, 1909, by Senator Johnston, of Alabama, the same gentleman who introduced the same measure in the preceding Congress; and the latter, known as House Joint Resolution No. 17, was introduced into the House March 18, 1909, by Mr. Shepard, of Texas. In the previous Con-

gress the proposed religious amendment was a Senate measure, it having been introduced in that body by Senator Richardson, of Delaware, by request. As the measures now stand, one is a Senate bill, the other a House measure.

Both are contrary to the spirit and letter of the Constitution, and to the American and Christian idea of civil government. Instead of seeking to secure a Sunday law from Congress, Christians would better appeal to the Sabbath law already in existence,—the fourth precept of the decalogue,—and teach Sabbath-keeping from the Christian's text-book, the Bible. And instead of calling for a religious amendment to the Constitution, as a basis for religious legislation, and by which to unite church and state in the United States, and turn this nation back into the line of bigotry and intolerance, back to the "old order of things," it would be far more consistent to call for a bill of rights to the Constitution, guaranteeing, first of all, that religious liberty shall forever be insured in this country, and that no preference shall ever be given by law to any church, creed, religion, or mode of worship.

The Pittsburg *Post* of May 28, 1909, made the following significant comments upon this question:—

It is rather a curious and extraordinary fact that the original purpose which brought our ancestors to these shores —

religious liberty, the right to worship in accordance with conscience—is virtually ignored in the making of our constitutions, thus permitting legislators to restrict and prescribe the observance of the first day of the week.

The Constitution of the United States merely provides, on this point, that "Congress shall make no law respecting the establishment of religion, or prohibiting



EXECUTIVE BOARD OF THE RELIGIOUS LIBERTY ASSOCIATION

First row, sitting, reading from left to right: W. A. Westworth, J. O. Corliss, W. A. Colcord, K. C. Russell, Allen Moon, L. A. Smith. Second row: C. S. Longacre, C. M. Snow, W. T. Bartlett, D. W. Reavis, S. B. Horton, A. J. S. Bourdeau, J. S. Wightman, J. S. Washburn

the free exercise thereof." And very few State constitutions contain clauses adequately defining religious liberty.

Laws, therefore, which restrain individuals from doing certain things on Sunday which may be done on the other six days of the week, have been found to be unconstitutional. Lawmakers have taken it upon themselves to define what is in accordance with the Word of God, and, in a sense, to enjoin upon the people a fixed kind of religious observance. Oftentimes, too, a sense of discrimination is displayed, as in the effort to enforce so-called blue-laws at Coney Island, a resort frequented almost exclusively by the masses.

It is almost impossible to judge where the line may be drawn. The tendency of the times is toward greater toleration, but it would seem to be a matter for individual man and his individual conscience to settle, rather than the fallible human maker of laws.

Writing from Paris to James Madison, in 1787, concerning his views of the newly framed Constitution for the United States, Thomas Jefferson, after calling attention to those features in it which he liked, said:—

I will now add what I do not like. First, the omission of a bill of rights providing clearly and without the aid of sophisms for freedom of religion, freedom of the press, protection against standing armies, restriction against monopolies, the eternal and unremitting force of the *habeas corpus* laws, and trials by jury in all matters of fact triable by the laws of the land and not by the laws of the nation. . . . A bill of rights is what the people are entitled to against every government on earth.—“*Thomas Jefferson, His Life and Writings*,” by S. D. Forman, page 169.

Writing again the following year to Stephens Smith, he said:—

I am glad to learn that the new Constitution will undoubtedly be received by a sufficiency of the States to set it a going. Were I in America, I would advocate it warmly till nine should have adopted it, and then as warmly take the other side to convince the remaining four that they ought not to come into it until the declaration of rights is annexed to it. By this means we should secure all the good of it, and procure so respectable an opposition as would induce the accepting States to offer a bill of rights.—*Id.*, page 170.

Far more laudable would it be, even at this late date, to champion such a measure, than to seek to revolutionize the whole plan and character of the government, establish a national religion, and enforce religious observances here by national law.

In the next number we shall have more to say upon this subject, giving the

texts of the measures referred to now pending in Congress, and comments upon them. No action upon these has been contemplated during the special session of this Congress, the House being organized only for special work, and the Senate, while fully organized, deciding to deal only with the tariff and census matters.

W. A. C.

Repudiating the Principles

WHILE the orators of the country are indulging in rhetorical outbursts concerning the glorious principles of liberty and equality which were so clearly stated in the Declaration of Independence one hundred thirty-three years ago, it may be a fitting time to direct attention to the latest pronouncements on this subject by leading teachers of civic ideas.

As pertinent to this matter, there are certain facts worthy of attention. More than half a century ago a religious denomination, bearing the name of Seventh-day Adventists, published to the world their belief that in the prophecy recorded in the thirteenth chapter of the book of Revelation the beast which came up out of the earth, having “two horns like unto a lamb,” was the symbol of this nation, and that the two horns denoted those great systems of religious and political teaching which have received their highest exemplification in this country; viz., Protestantism and Republicanism. The veriest tyro in American history knows that Protestantism, which has been to a greater or less extent tolerated in many of the countries of the Old World, has in the New World shown a strength and a purity under the prevailing conditions of religious liberty which have attracted world-wide attention. So also the Magna Charta of American liberties, in which it was declared that all men are created equal, has served as a basis for such an exhibition of the true

principles of Republicanism as has never found expression in any other part of the world. In this country Protestantism and Republicanism, so closely related in their fundamental principles and so mutually helpful in their manifestation, have exercised a most powerful influence in the rapid development of a comparatively new country to become a leading world-power. It therefore seemed eminently fitting to a certain class of expositors of this prophecy that the horns of this beast should symbolize these two chief powers which have made this nation, inasmuch as in the Scriptures a horn is the usual symbol for power.

Basing their views upon certain other statements in this prophecy, these same teachers of Bible truth declared with great positiveness that the time would come in the history of this nation when the great principles which constitute the warp and woof of Protestantism and Republicanism would be repudiated, and that a marked degeneracy in religious and political experience would be the inevitable consequence of setting aside these powerful agencies in the country's advancement.

Several decades passed before there was any apparent justification for such predictions, and those who maintained these views were often the subject of ridicule as visionary pessimists. During the last ten or fifteen years, however, there has been a marked change, and indications have not been lacking to show that there was a trend of opinion toward the fulfilment of the Adventist interpretation. The last few years have witnessed the most marked progress in this direction, and the climax has come in 1909. The repudiation of the true principles of Protestantism and Republicanism is no longer a matter of theory or a question of interpretation. All that was predicted has now come to pass; and the evidence is not found in the testimony of those

who are seeking to maintain the correctness of their position, but in the public utterances of those who would most emphatically deny that they are fulfilling prophecy.

Public attention has been called in a very marked way to this matter by the publication in the *Cosmopolitan* for May, June, and July of a series of articles by Mr. Harold Bolce, in which the kind of teaching now being given to the two hundred twenty-nine thousand students in the colleges and universities of this country is clearly set forth, with specific quotations from those who occupy leading chairs in these institutions.

A foundation principle of Protestantism is the infallibility of the Bible, and that the Word of God is a sufficient rule of faith and practise. To reject the plain teaching of the Scripture, and to add to, or to take away from, its plain statements, is therefore tantamount to a repudiation of the foundation of Protestantism. To what an extent this has been done may be seen from the following utterances, which fairly illustrate the attitude of others to whom reference is made in the article:—

There is scholarly repudiation of all solemn authority. The decalogue is no more sacred than a syllabus. . . . Nothing is accepted on the *ipse dixit* of tradition. . . . From the college standpoint, there are no God-established covenants.

"Do you not believe, professor [Earp, of Syracuse University]," I asked, "that Moses got the ten commandments in the way the Scriptures tell?"

The professor smiled. "I do not," he said. "It is unscientific and absurd to imagine that God ever turned stone-mason and chiseled commandments on a rock."

Prof. William G. Sumner, of Yale University, "takes the view that the majority can make anything right. He has coined a new word, or rather resurrected an old one from its Latin grave, to take the place of the Bible as an authority.

This word is 'mores,' and by it he means popular usage and tradition exerting a dominating influence on individuals. The 'mores,' he teaches, cover all the habits of society with the 'mantle of current custom, and give them regulation and limits within which they become unquestionable.' He thus takes the daring ground that *anything tolerated by the world in general is right.*

Some people will see in the scholastic repudiation of former gospels and dogmas the surrender of their dearest hopes.

The founders of this country maintained that governments derive their just powers from the consent of the governed, and upon this foundation they built their political structure. They recognized, in theory at least, that all men were created equal, and that it was the duty of governments to protect the people in the enjoyment of their rights. A written constitution was therefore adopted, defining and limiting governmental powers, and retaining to the people all powers not specifically delegated to their representatives. In such an atmosphere as this, political liberty has flourished, and the oppressed of other countries have found a refuge in this land.

Present-day teachers, however, are maintaining that changed conditions make it necessary to cast off, like a worn-out garment, the doctrines of those teachers of liberty and equality, and they express their views in very clear language, as the following quotation from another article by Mr. Bolce in the June number of the *Cosmopolitan* will show:—

Eminent college men — among them Pres. Woodrow Wilson, of Princeton; Prof. Barrett Wendell, of Harvard; and Prof. William Graham Sumner, of Yale — hold that the doctrines of the founders of this republic have long since served their day, and should no longer be applied to the needs of the present. . . . Professor Sumner has little respect for the "great principles" of 1776. They

were invented, he teaches, because some new classes had won wealth and economic power, and wanted to secure political recognition. He asserts fearlessly, and other professors, in other institutions support him, that what we have been accustomed to regard as lofty teachings, developed in that day, are nothing but high-sounding rodomontade; and he does not conceal his delight over the fact, as he proclaims it, that some of the old jingle of words is dead. *Conspicuous among these rhetorical delusions of colonial times is the doctrine that proclaims that governments get their just powers from the consent of the governed.* Professor Sumner teaches that this doctrine is untrue, that it has been trodden underfoot, and that the same fate awaits the rest of the principles which, seen through the mists of the Revolutionary War, have seemed great to us.

There is a scholastic refusal to worship the past. A number of professors agree that the Declaration of Independence is a dead document, and that the fading of the original in a safe at Washington symbolizes what should be the end of this mass of glittering generalities. Contending that the principles of 1776 are absurd, Professor Sumner declares that men are no more equal than they are of one size. "*The doctrine*," he says, "*that all men are equal*," is being gradually dropped from its inherent absurdity, and we may at any time find it expedient to drop the jingle about "a government of the people, by the people, and for the people."

The present generation has witnessed many changes, but none of them are perhaps any more striking than this emphatic repudiation of those principles of Protestantism and Republicanism which for a century were the strength of this nation, and it is a forcible testimony to the correctness of the interpretation of the prophecy found in the thirteenth chapter of Revelation, as taught by the Seventh-day Adventists for over fifty years. This clear fulfilment of prophecy as outlined in their teaching furnishes a good ground of confidence that other interpretations maintained by them are worthy of confidence.

It is too early to predict in any particular way what the result will be of this departure from fundamental principles, but it certainly bodes no good. No people can lightly reject that which has contributed in so marked a way to the making of their nation; and almost involuntarily there come into the mind the words of Jesus of Nazareth, "If therefore the light that is in thee be darkness, how great is that darkness!" The near future will illustrate the application of this principle in the history of the United States.

W. W. PRESCOTT.

Loath to Reform

In nothing, it seems, are men more loath to believe that changes can be made, or reforms instituted, than in matters of religion and religious legislation. From the "Baptist Encyclopedia," by William Cathcart, D. D. (page 1133), we take the following:—

John Adams actually argued that it was against the consciences of the people of his State to make any change in their laws about religion, even though others might have to suffer in their estate or in their personal freedom to satisfy Mr. Adams and his *conscientious* friends. And he declared that they might as well think they could change the movements of the heavenly bodies as alter the religious laws of Massachusetts.—"Life and works of John Adams," by Charles Francis Adams, Vol. II, page 399.

And yet the whole religious establishment of Massachusetts was done away with in 1833, only a few years after the death of Mr. Adams.

But this is the logic with which we are not infrequently met to-day by those who, like Mr. Adams, still stand for religious laws that are in harmony with *their* consciences. They tell us it is better that these laws should stand, even though some may have to suffer under them, and that to repeal them, or make any material change in the program, is quite out of the question.

In nothing is this bigotry more manifest perhaps than in the matter of upholding Sunday laws. Thus Dr. David McAllister, a prominent Sunday-law advocate, says:—

It is better that a few should suffer, than that the whole nation should lose its Sabbath.

This argument is identical with that by which the Pharisees in Christ's day justified themselves in killing him. Caiphas, the high priest, said:—

"It is expedient for us, that one man should die for the people, and that the whole nation perish not." John 11:50.

Instead of agreeing to the repeal of Sunday laws, and allowing the people freedom in choosing their own day of rest, Dr. W. F. Crafts, another prominent Sunday-law advocate, says:—

Infinitely less harm is done by the usual policy, the only constitutional or sensible one, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character, such as the law allows them to do on Sunday), suffer the loss of one day's wages rather than have the other ninety-nine suffer by the wrecking of their Sabbath by public business.

The worst persecutor of the Dark Ages could reason as logically, and produce as good argument in justification of the laws and edicts under which he carried on his work. They all pronounced any change in these laws impossible. The heavens would fall first. W. A. C.

THE American States, for the first time in the history of governments, have made it a part of their fundamental law that the civil power shall neither establish nor maintain any form of religion, and that religious belief shall not be subject to the coercive power of the state. This is a contribution by America to the science of government.

—Ex-Chief Judge Andrews.

Contributed Articles

Independence Day and Its Meaning

S. B. HORTON

SHORTLY after the adoption of the Declaration of Independence by the Colonial Congress, John Adams wrote a letter to his wife, which has become a historical paper. In this he said: "I am apt to believe that it (the day) will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forevermore."

In speaking of this letter, one writer says: "These words have proved prophetic. That, as a people, Americans have emphasized the lighter part of the prophecy in the spirit of their celebration is greatly to be deplored. The day at times appears rather to be an orgy than a solemn festival: a time of noise and self-indulgence rather than of patriotic joy and thankfulness."

When we call to mind the history of our colonial struggle for liberty, and the reasons actuating the adoption of the Declaration, the fourth of July will mean more than simply a day of "noise and self-indulgence." For, while this great instrument had to do primarily with the relations then existing with the mother country under the reign of George III, yet in that memorable document great principles eternal in character were enunciated, which have served as the light of the nations in their march toward free government.

The American idea of civil government is very different from the Old World principle. The basic idea of the latter was that a vital and organic union

of church and state was essential to the well-being of the state. The American "new order of things" cut directly across the principle of church and state union. Bancroft has well said: "American law was the outgrowth of necessity, not the wisdom of individuals. It was not an acquisition from abroad; it was begotten from the American mind, of which it was a natural and inevitable, but also a slow and gradual, development."

The signers of the Declaration, together with other American forefathers, purposed to found a civil government pure and simple. It was not to be religious, nor yet irreligious. It was not their design to ignore the Deity or to compel his recognition. All were to be protected in their "inalienable rights," to worship God according to the dictates of their own conscience, or not to worship God at all, should they choose.

It is strongly urged that as America absorbed very largely of English common law, and that as Christianity was part of the common law of England, our government should be considered as having incorporated Christianity into the law of the land. But this position is untenable. Allan G. Thurman, once justice of the Ohio Supreme Court, in rendering a decision in a case involving our relation to the common law of England, said, among other things: "The English common law, so far as it is reasonable in itself, suitable to the condition and business of our people, and consistent with the letter and spirit of our federal and State constitutions and statutes, has been and is followed by our courts, and may be said to constitute a part of the common law of Ohio. But wherever it has been found wanting in either of these requisites, our courts have not hesitated to modify it to suit our circumstances, or, if necessary, to wholly depart from it."—*Lessee of Lindsley vs. Coates*, 1 Ohio, 243; *Ohio Code* 116.

The Sunday laws of our colonial and post-colonial times have come over from English common law jurisprudence, but are contrary to the spirit of the Declaration, contrary to the national Constitution which prohibits any enactment by the States of laws which would infringe on the rights of national citizenship.

Jefferson, who wrote the Declaration, combated the theory that Christianity was part of the common law, even of England, and held that common law existed while the Anglo-Saxons were yet pagans.

But that there should be no mistake as to the American principle of civil government, another instrument besides the Declaration of Independence became necessary to interpret and fix in a fundamental way these principles. Therefore the Constitution was prepared and adopted in a convention in 1787, by which all legislation, both national and State, was to be tried. The Constitution, as then adopted, however, did not fully meet the requirements as suggested by the Declaration. This made it imperative that it should be amended with special reference to freedom and liberty. Accordingly, the first ten amendments of the Constitution were adopted, making the idea of civil government as held by the forefathers more apparent in the fundamental law of the land. In speaking of the need of attending to these principles of civil government at that time, Thomas Jefferson said:—

“ Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down-hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of

making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier, till our rights shall revive or expire in a convulsion.”

Despite the Declaration, to commemorate the signing of which the fourth of July has been set apart as a *dies non*, religious organizations are demanding that the Constitution shall be amended so as to declare this a Christian nation, and that Congress shall give national recognition to the sanctity of Sunday by passing laws for its observance.



PATRICK HENRY

The eloquence and enthusiasm of Henry were strong features in the struggle for independence

As certainly as effect follows cause, just so certainly will this country be turned from the path of its original rectitude and liberty, if it yields to the demands for religious legislation.

The patriotic Patrick Henry, in discussing the Constitution in the Virginia convention, said:—

“ You are not to inquire how your trade may be increased, or how you are to become a great and powerful people, but how your liberties can be secured; for liberty ought to be the direct end of your government. . . . The great and direct end of government is liberty. Secure our liberty and privileges, and

the end of government is answered. If this be not effectually done, government is an evil."

To heed the clamor for a religious form of government will mean to repudiate the principles made memorable by the events surrounding July 4, 1776.

Nashville, Tenn.

Sunday Laws Advancing the Cause of Rome

C. E. MILTON

THE anticlerical party in Italy, while holding mass-meetings and carrying on an active newspaper campaign against the Roman Church, very often, through ignorance of the principles involved, serves the interests of the very power it is endeavoring to destroy.

For example: the rigid Sunday laws that are enforced at present in Italy owe their existence almost wholly to the vigorous efforts put forth by the Socialist party. Had it not been for the mass-meetings and strong agitation carried on by the Socialists, the movement for the enactment of Sunday laws would have utterly failed.

The present Sunday law is a national affair, having been enacted by the Italian Parliament. The writer heard a leading deputy of the Socialist party make an eloquent plea for stringent Sunday laws as a special favor to the laboring classes; and one of his statements, which elicited more applause than any other, referred to the need of co-operating with the parish priest to obtain the desired result.

The Catholic Church was not slow to appreciate the advantage that would accrue to it by the enactment of laws that really favor its religion. Therefore when the law was before the parliament, the official organ of the Vatican came out very boldly on the subject of Sunday laws, and suggested that the church was in a position to give timely counsel as to what constitutes good Sunday laws, as she was the author of Sunday laws, and consequently an authority in all that pertained thereto.

The Sunday law in Italy is a stringent one. Father Phelan, editor of the *Western Watchman*, recently observed that, from what he saw in Naples, he felt certain it would do the Puritans of America good to see how tightly everything is closed up in Italy.

This revolution on the subject of Sunday closing in Italy has come about in a remarkably short time. When we came to Italy a few years ago, no one seemed to dream of Sunday laws or of closing the shops. In fact, the utter disregard for Sunday in Europe gave origin to the term "a Continental Sunday," signifying thereby a wide-open Sunday. But the Continental Sunday is fast disappearing, and the countries where Sunday observance had become a byword are now becoming the foremost champions of its cause.

It is said that water returns to its source, and this seems to be true also of Sunday laws. The source of Sunday is Rome, and the world-wide movement in favor of Sunday laws will redound to the advantage of the mother of Sunday laws, who, upon her proud seat on the Tiber, watches with secret joy the admiration, respect, and love extended to her offspring.

It is well known that Rome and religious liberty have never been on speaking terms, and consequently we must conclude that the bosom child of Rome will never help the cause of liberty in America or elsewhere. The parties that are fighting the papacy in Italy are woefully ignorant on the subject of religion, and consequently lack an element very essential to their success. Rome is a thorough master in the world of politics, and so finds herself fighting on vantage-ground when contending in the political arena. Without a thorough knowledge of the Bible and a complete faith in it, the fight against Rome is always a losing game.

Rome, Italy.

"No man is in the minority when he is right; for God is on the side of right, and one with God is a majority."

Some Evil Results From a Union of Church and State

C. E. HOLMES

THE zealous promoters of the movement for a union of religion and the state in this country seem either ignorant of, or indifferent to, the evils which have invariably resulted from such an unholy alliance in the past. The declared purpose of the movement is the salvation of men; but the agency of its accomplishment partakes more of the civil law than of the everlasting gospel of Jesus Christ.

But true religion is rooted deeper than mere conformity to a civil law. It springs spontaneously from the heart under the influence of God's Spirit, and legal restrictions only serve to hinder its action.

At the Conference of Evangelical Christians of various nations, held in Berlin, in 1857, Rev. E. Kuntze, in his report "on the state of evangelical Christians in eastern Germany," makes some significant statements on the weakness of state-established churches and the inability of Sunday laws to revive the dying embers of personal piety. He says:—

"The northeastern part of Germany—from the forest of Thuringia and the Hartz Mountains as far as the Russian-Polish frontier—has been in the possession of the Lutheran Church from the time of the Reformation. Here, if anywhere in so widely extended a province, where the Lutheran Church governs with unlimited power, she might show what she could do for the promotion of godliness, for the removal of physical and spiritual wretchedness, and for a new development of Christian life. But the Lutheran Church, from the time of the Reformation, has given herself up into the hands of secular princes and to the dominion of civil authorities, and thus has sacrificed all ecclesiastical independence."—*"The Religious Condition of Christendom,"* page 334.

Leaning upon the arm of the state, she found it an arm of flesh, absolutely unable to conduct her in safety over slippery and dangerous places. In de-

scribing her condition, Mr. Kuntze continues:—

"The Lutheran Church having allowed the state to prescribe her laws, she also sought help from the state in all cases of difficulty, and where this help was delayed, she knew not where to turn. When, therefore, the question of the present difficulties of the church and the measures necessary to be employed for their settlement was mooted among some orthodox clergymen, one suggested, 'The police ought to interfere'; another, 'The government ought to render its aid'; a third, 'The state must help us'; it scarcely entered into their consideration that the church has an enormous power in herself for her own assistance; they had forgotten that Jesus Christ is her Head and King."—*Id., pages 334, 335.*

This union was not only a source of trouble and discouragement to the church-members, but was a means of alienating the religious affections of those outside her walls who might, under Christian labor, have joined her communion. He continues:—

"This is, therefore, the great injury to the cause of the Lord in these eastern provinces, that the people, estranged from the church, regard preachers, church, and Christianity as an institution of the state and of police; and as they may not rebel against the state and its regulations, they will at least claim for themselves the satisfaction of demonstrating to the church their derision and contempt in the plainest terms."—*Id., page 335.*

His summary of the deplorable evils resulting from the lack of spiritual life in this district so long under the control of a church which had "given herself up into the hands of secular princes and to the dominion of civil authorities," is not at all surprising. He describes some of these evils thus:—

"In Mecklenburg with iron severity every deviation from Lutheran orthodoxy is repressed. Catholics and Baptists are persecuted, imprisoned, and proscribed without indulgence. *Yet it has by no*

means served to promote religious life, which can be most clearly seen from the fact that, in the districts of three superintendents, in one year, public worship was omitted two hundred forty-eight times, because none came to join in prayer or to hear the divine Word."—*Id., page 345.*

"In the province of Brandenburg, we find in the congregations, as well as among the clergy, the greatest indifference."—*Id., page 344.*

"In Oldenburg and Brunswick, rationalism has made sad devastation in the vineyard of the Lord."—*Id., page 346.*

In order to "help the people to attend divine service," they used the law. Rev. Kuntze reports the results of this effort thus:—

"Many regulations have, therefore, been made: old laws for the observance of the sabbath have been renewed in the mining districts; Sunday labor has been abolished since 1853 in Mecklenburg; the order has been given for the observance of the whole of the day in the province of Saxony; they have endeavored to abolish Sunday labor in the factories, and the payment of the laborers on that day; the government has limited the post delivery on Sunday; and the assembling of the militia has been fixed for a week-day. It has also been attempted to do away with the Sunday markets and fairs. But as people, taken as a whole, they have lost the love for a really Christian observance of Sunday, and *all the efforts in this respect have been followed by but a small degree of success.*"—*Id., page 350.*

If the names of the places were not given, one would think the writer was describing conditions in America at the present time. Those who are endeavoring to cure religious indifference by instituting a national Christianity and passing new or more rigid Sunday laws, would do well to give heed to the lessons of history, and apply at the court of heaven for power. Then might they expect success in winning souls.

Takoma Park, D. C.

A Question of Authority

T. E. BOWEN

ALL through the Scriptures the question of authority is prominent. Commonly speaking, two sources of authority are recognized—heavenly and earthly. But when carefully studied, we find, in actual fact, but one; for, traced back to its origin, all governmental authority is vested in the great King of heaven—Jehovah of hosts, the Creator of all things. That nations exist, and exercise earthly power by the permission of God, is shown in Christ's answer to Pilate, when he, the Prince of Life, was on trial. Because of Jesus' silence when questioned by the Roman governor of Judea—who represented the civil authority of the great and proud and powerful nation of Rome, then the master of the world—Pilate said: "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above."

But though all authority is primarily vested in God, it has pleased him to invest men with authority. That which he has delegated to men is civil authority. And when civil rulers keep within their legitimate sphere,—that of administering civil affairs, protecting life and property,—their authority is to be respected. Not to do so, even brings the offender into condemnation with God himself. This is made clear in the brief Scripture statement found in Rom. 13: 1-7: "Let every soul be subject unto the higher powers [civil rulers]. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."

Absolute religious authority God has vested in no one save Christ Jesus his Son, who is both the Son of God—one

with himself — and the Son of man. As Christ forms a part of the Godhead,— the Father, the Son, the Holy Ghost,— God in reality retains in the Godhead all authority in religious matters, for the Father and Son are as one in the carrying out of every purpose and work.

Before Jesus returned to heaven, he told his disciples that he would send, as his representative, the Holy Spirit to be their guide and counselor. While they were commissioned to preach the gospel to every creature, he committed to no man authority over his fellows in spiritual things. This power was retained in his own keeping. In the realm of religion man was not to be a ruler and a judge over man. The assumption by men of authority in this realm has led to all the great religious persecutions in the world, and given to us the darkest pages of history.

While the Son of man was on earth working out the salvation of man, performing miracles and teaching with authority, we can in imagination go into the secret counsels of the chief priests, and hear them say: "Here is this young man from Nazareth, up in Galilee, going about the country bringing in strange doctrines that we have not taught, neither believe in. Surely we gave him no authority to use the temple, and we know he is not in league with the Romans, for they would have nothing to do with doctrines such as he is presenting to the people. Where, then, does he get his authority for unsettling the established customs of the fathers by teaching this new personal-heart-conversion religion?" And with these sentiments in mind, they enter the temple, and interrupt the youthful Galilean as he teaches the multitude, by saying: "By what authority doest thou these things? and who gave thee this authority?"

Reading their designs, the Master of Israel said: "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" They

dared not say, "Of men," because the great multitude present in the temple who were listening would revile them; for all believed John to be a prophet sent of God. Neither could they say, "From heaven," because then Jesus would searchingly inquire of them, before the multitude, "Why did ye not then believe him?" for they professed to be the children of God. So they said, "We can not tell."

Suppose we turn the search-light of these questions upon a live issue of to-day. Imagine yourself in the Senate chamber of some State legislature, where a religious Sunday-rest bill of some kind is under discussion. Suppose permission were granted an individual to address this body, and he should ask the chairman, "By what authority doest thou these things? and who gave thee this authority?" Could it truthfully be said, in reply, that God had granted it? All must admit that no such authority is given in God's Book of authority, the Bible. Could it be truthfully said that the authority was given by men to enact such laws? — Far from it; for in no State constitution, so far as we know, is the authority delegated to the lawmakers to legislate upon religious questions. Then by what authority have Sunday laws found their way into the statute-books?

Surely every American citizen has the right to ask any legislature, "By what authority doest thou these things?" and, "Who gave thee this authority?" It certainly is not only a legitimate, but a very pertinent question indeed, and one which every lawmaker should ponder.

Religious laws enter the domain of the soul. No one but God, who can read the hearts of men, can rule in this realm with safety. At this point, when enacting religious laws, men enter the domain of the great I AM. And of all such it surely will be asked, sooner or later, by the Judge of all the earth, "By what authority hast thou done these things? Who gave thee this authority?"

Takoma Park, D. C.

The Absurd Side of Religious Coercion

Paragraphs That Illustrate

W. A. SPICER

"BE of my opinion," said the Emperor Justinian one day to Pope Agapetus, "or I will banish you to the extremities of the empire."

"Does your dog love you, little boy?" said a benevolent old gentleman to a lad who was leading a dog by a string. "You're right he does, mister," replied the boy, in the terse vernacular of the street; "he knows I'd give him a good kicking if he did not."

Frederick the Great loved to argue, and to win in the argument. One day a tutor in the service of the court came limping out of the royal apartments with a rueful countenance, saying: "It is ill arguing with a prince that has such a big army and such thick-soled boots."

Lord Melbourne, of England, believed in religion as a department of state. Therefore when a clergyman preached a sermon pointedly rebuking the use of strong language, the statesman said: "No one has a more sincere respect for the church than I have, but things have come to a pretty pass when religion is allowed to invade the sphere of private life."

After the last *auto da fé* in Lisbon, at which a Jewess, eighteen years old, was burned for heresy, a Jew wrote to the Inquisitors: "If you have this truth, hide it not from us by the manner in which you propose it. The characteristic of truth is its triumph over hearts and minds, and not that impotency which you confess when you would force us to receive it by tortures. If you were wise, you would not put us to death for no other reason than because we are unwilling to deceive you. If your Christ is

the Son of God, we hope he will reward us for being so unwilling to profane his mysteries."

Omar, the successor of Mohammed, was preaching near Jerusalem. An aged Christian offered a mild objection to the preacher's suggestion that God tempted men to sin. Omar paused in his illuminating address just long enough to say to an attendant: "Watch that gray-haired unbeliever over yonder, and if he interrupts again, you are to cut his head off."

Abu Sofian, taken prisoner by Omar, had declared his inability to believe that Mohammed was the prophet of Allah. "Out upon thee!" cried Omar, drawing his sword, "testify instantly to the truth, or thy head shall be severed from thy body." Convinced, Abu Sofian acknowledged the argument, illustrating, as Irving says, the Moslem maxim: "To convince unbelievers, there is no argument like the sword."

Simon Aleyn, vicar of Bray, in England, became famous as an expert in changing his religion to hold his position. Four times, between 1540 and 1588, he turned from Catholic to Protestant or back again, as the religion of the government changed. Taunted with being fickle in his religious principles, he replied: "Not so neither; for if I changed my religion, I am sure I kept to my principle, which is to live and die the vicar of Bray."

How infinitely above the principles of religious coercion are the principles of Christ, enunciated in the words: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12: 47, 48.

Civic Righteousness

S. B. HORTON

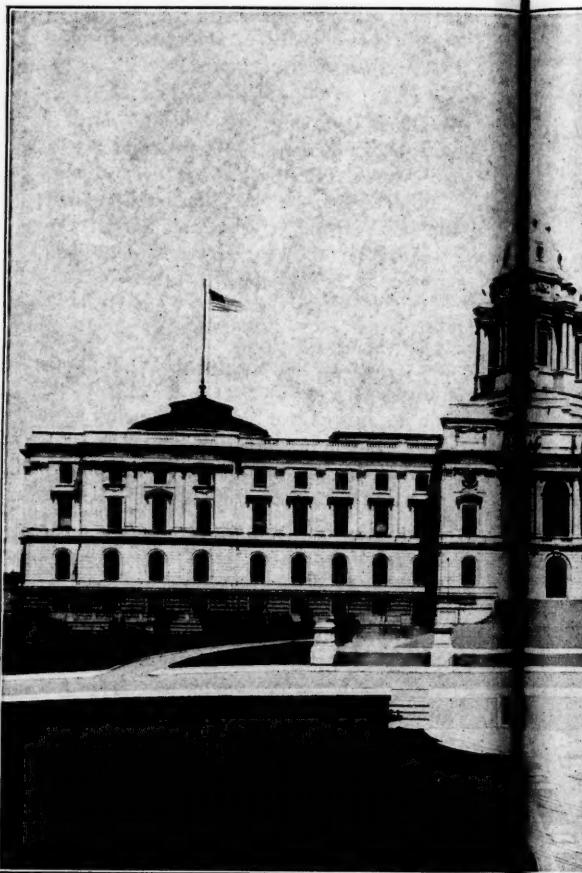
WE hear much to-day about "civic righteousness," "Christian citizenship," "Christian patriotism," and the like. The Great Teacher of righteousness gave a command in regard to right doing in civil things when he said, "Render to Cæsar the things that are Cæsar's." When one renders to civil government what belongs to it, he is justly entitled to the record of good citizenship, or to what, by way of accommodation, may be termed "civic righteousness."

But there is reason to believe that a misapprehension exists upon the part of many, and particularly among a large number of religious leaders, in regard to this subject, judging from certain movements being made on the part of the religious forces in this country. Beginning soon after the Civil War, these movements have been focused into inter-church unions (limited) and kindred federations.

Civic righteousness with many to-day has come to mean that the nation's citizenship shall not only "render to Cæsar the things that are Cæsar's," but that there shall also be rendered unto Cæsar "the *things that are God's*." Whereas, the command of the Saviour explicitly states that we are to render unto Cæsar only that which belongs to Cæsar, and to God the things that are God's. The Saviour's instruction suggests a twofold relationship,—one pertaining to God's government, the other pertaining to human government. One is a citizenship involving purely civil matters, and belongs to this world; while the other has to do with a citizenship which may be called heavenly. "Our citizenship is in heaven," says the apostle Paul. "My kingdom is not of this world," says the Redeemer.

In both cases organization is an essential factor. The church is a body comprising a volunteer citizenship of those

who choose to serve the Lord as a result of conviction affecting the heart and inmost thoughts, which, brought to its fullest development, is termed conversion. The one essential element entering into this condition is individual faith.



STATE CAPITOL BUILDING, ST. PAUL

In this city, from July 7 to 12, was held the International

The state is an organization ordained of God particularly for the government of those who do not choose to serve the Lord. If all mankind had chosen to serve the Governor of the universe, there would have been no need of the state, or civil power. But for the control of even those who will not serve him, "the powers that be are ordained of God," and

with the ordaining of these "powers that be" is revealed the limit of their ministry. The realm of civil authority is fixed by the One ordaining "the powers that be." By reference to Romans 13, it will be noted that good citizenship, civic

civil authority is shown to be confined to the realm of that relationship affecting one another as neighbors, or, as man to man. It is well to note at this juncture the response of Jesus to the question as to which was the greatest commandment. He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

It must be seen, therefore, that civic righteousness and the realm of civil authority are matters in which man's relation to his fellow man is involved, and this is covered by the last six commandments of the decalogue.

Now, it is possible for a citizen to be outwardly righteous, and yet not altogether in harmony with God. Witness the case of the young ruler who inquired of Jesus, "What good thing shall I do, that I may have eternal life?" The response was, "Keep the commandments." "Which?" Here the opportunity presented itself to teach a great lesson on the question of religious as well as civic righteousness.

Upon being told of the commandments affecting his relation to his fellow man, the young man said, "All these things have I kept from my youth up: what lack I?" "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me," the Saviour replied. The young man turned away very sorrowful, for he had great possessions. This indicates that while outwardly righteous, he was not in proper relation to his God.

Our duty to God is epitomized in the first four commandments of the decalogue. These are to be rendered to him, not to Cæsar. The attempt to coerce men to serve God by civil laws in the early centuries of the Christian church is what produced the union of church



LDIN ST. PAUL, MINNESOTA
d the International Christian Endeavor Convention

righteousness, demands that there shall be rendered to all "their dues: tribute to whom tribute is due [as in the case of rendering to Cæsar]; custom to whom custom; fear to whom fear; honor to whom honor."

The same chapter tells us that "rulers are not a terror to good works, but to the evil," and in verse 9 the scope of

and state, bringing to pass the Dark Ages, and the need for, and the coming of, a nation which would recognize the distinction between what is due to God, and what is due to Cæsar, or civil government.

In the repeated demands for "civic righteousness" in America, we see evidences which portend evil to the state as well as to the church. In the call for compulsory sabbath observance, there is a demand that men shall render to Cæsar (civil government) that which belongs to God. Sabbath observance belongs to God, a claim which is borne out by the Holy Scripture. "Moreover also I gave them my Sabbaths, to be a sign between me and them [not a sign between God and the nations of the world, but simply between him and his people], that

of religious and civil liberty? It is to be hoped that our rulers and legislators may not be seduced into amending the Constitution, declaring this to be a religious nation, the sign of which shall be compulsory Sunday observance. Let us respect honesty, justice, and uprightness in civil affairs by all means, but let no one think that politics can be purified or good citizenship manufactured by making religion a matter of legislation, or religious qualifications a test for the holding of civil office.

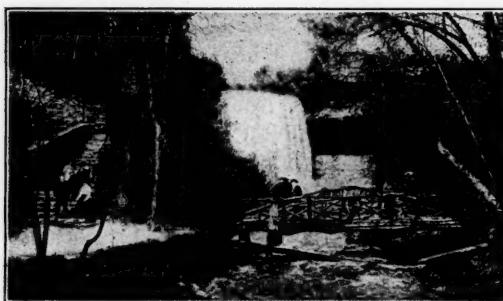
Nashville, Tenn.

A Great Declaration

JOHN S. WIGHTMAN

SAD as it may seem, the history of government is the history of slavery and oppression; it is the history of despotism, aristocracy, oligarchy, nobility and kings; slave, serf, vassal, subject; tyranny, misrule, caste. And all this has been justified and excused by the venerable doctrine of the divine right of earthly rulers. One hundred thirty-three years ago, in this New World of ours, upon this virgin soil of the American continent, a great declaration was made,— the declaration "that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

That declaration was of itself a revolution, not in force of arms or on field of battle, but a revolution in the field of thought. It was the calm and resolute expression of the soul and spirit of a determined people. The fires of oppression, kindled in the Old World and kept burning in the New, fierce battles with the savages of the forest, together with the lessons learned in government from the township of New England and the



FALLS OF THE MINNEHAHA

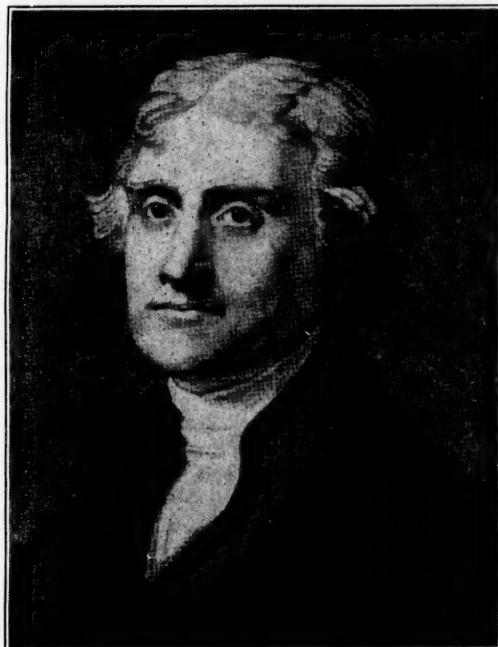
These falls are near the meeting-place of the great Christian Endeavor Convention

they might know that I am the Lord that sanctify them." The Sabbath law is one of the commandments which reveal our relation to the Creator. That this is territory which the state is not commissioned to enter upon is fully demonstrated in the cases of the Jews in the days of Haman, Daniel, Meshach, Shadrach, Abednego, John the Baptist, Peter, James, John, and the martyrs of the first and subsequent centuries. Moreover, it is a territory forbidden to the state by our own national Constitution.

Shall this country turn back the hands of the clock which has struck the hours

County of Virginia, had given confidence and courage necessary for such a step. That declaration—the declaration that "all men are created equal"—gave birth to a nation, a nation of which it could well be said, "A new order of things." The perfection of the work of the constitution-makers—the Constitution that could only be the natural corollary of the Declaration of Independence—has been confirmed by the experience of ages. Speaking of the Constitution, Gladstone said: "It is the most perfect instrument ever struck off by the hand of man at a single stroke." Firmly the great fabric of free government was woven. Every concession, every reservation, every provision from preamble to amendments, was designed to meet the requirements of what was destined to be "earth's greatest nation."

The basal principles upon which this nation was formed are: (1) Government is of the people; and (2) government is of right entirely separate from religion. In the last-named principle may be found the key-note of American liberty. As religion is concerned with man's personal relation of faith and of obedience to God, logically and rightfully the government of the United States disavows any jurisdiction or power in things religious. The supreme law declares:—



THOMAS JEFFERSON

Mr. Jefferson was the author of the original draft of the Declaration of Independence

ored law of the "divine right of kings;" and the abolition of despotic religious rule upon the part of the civil state.

George Washington wrote: "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

James Madison wrote: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance."

"No religious test shall ever be required as a qualification to any office or public trust under the United States."

And again,—

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Thus is Congress forbidden to make any law looking toward the establishment of a national religion, or to legislate upon questions that are distinctly and essentially religious. In fact, as stated in the famous Treaty of Tripoli: "The government of the United States is not in any sense founded on the Christian religion." And herein, indeed, was the establishment of "a new order of things,"—the repudiation of the time-honored

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From the highest view-point Bancroft, in his history of the United States, has well expressed the object of the American system of government: "Vindicating the right of individuality in religion, and in religion above all, the new nation



INTERIOR MONTICELLO

INTERIOR VIEW OF JEFFERSON'S HOME

dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the Infinite Spirit of Eternal Truth might move in its freedom and purity and power."

But perhaps nothing throws so much light, in a single ray, upon the object of the civil government of our nation to secure the inalienable right of worship as one pleases,—or not to worship at all,—without molestation on the part of either civil or ecclesiastical authorities, as does the language of the memorable United States Senate Report of 1829, and the not less remarkable House

Committee Report of Congress in 1830, both of these written by the Hon. Richard M. Johnson, chairman of the respective Post-Office and Post-Roads Committees in the years mentioned; nor can any American citizen afford to neglect the careful reading of each of these documents so clearly stating the object and sphere of the civil power, and denying the right of religious legislation. Nor are these reports so far removed from the times of 1776-89 as to allow any to doubt that the principles declared are but a reflection of the intent and purpose of the framers of the Declaration and of the Constitution.

In the Senate Report it is said: "Our government is a civil, and not a religious institution." "The proper object of government is to protect all persons in the enjoyment of their religious as well as their civil rights, and not to determine for any whether they shall esteem one day above another, or esteem



MONTICELLO SOUTH

SOUTH FRONT OF JEFFERSON'S HOME

all days alike holy." In the House Committee report, it is said: "If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may, with equal propriety, proceed to define every

part of divine revelation, and enforce *every* religious obligation, even to the forms and ceremonies of worship, the endowment of the church, and the support of the clergy."

Thus, by reference to these, and every other American State paper, to every utterance of the government-makers, we find, without any dissonance whatever, that "to judge for ourselves, and to engage in the exercise of religion agreeably to the *dictates of our own conscience*, is an "inalienable right,"—an inalienable right which government is bound to uphold, and to protect the *individual* in the exercise thereof.

We must not forget, however, the work of the noble, the courageous, the Christian Roger Williams, in sowing broadcast the seeds of liberty and "the doctrine of equality before the law," which, perhaps, had more to do than the combined efforts of all others of that early day in giving birth to the ideals of our government, the very chiefest of which was the absolute and total separation of church and state. Williams came to the New World in 1631. Separation from the Church of England had been, with him, a sincere matter of conscience. Instead of mere form, it had been a deep heart work. Arriving in New England, he found a theocratical form of government, worse, if anything, than that from which he had fled. Who has not felt his heart thrill within him as he read the account of the valiant struggles of this statesman-preacher advocate of popular government, his struggles with the stern old Puritans and their atrocious system of government, his impassioned pleas for the divine right to worship God according to the dictates of one's own conscience, his ringing enunciation of the grand old principle of "inalienable rights" expressed by the Master himself,—"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's?"

With power, and in the demonstration of the Spirit, Williams maintained that the people were the origin of all free

power in government, but that they were not invested by Christ Jesus with power to rule his church, that the ecclesiastical should be totally separated from the civil power, that the magistrate had no right to enforce the first table of the decalogue. Wonderful history is the story of the life-work of Roger Williams.



THE GRAVE OF JEFFERSON

His were indeed, and were all, the very principles of American liberty, and of government such as we now enjoy. But alas! For his steadfastness of purpose, for his faithfulness to the cause of right and justice, for his indefatigable labors of genuine love and patriotism, banishment is alone his reward at the hands of his persecutors,—those who had thrown off the tyranny of the pope and substituted for it that of the bishops. The

final charge, that upon which his conviction was secured, was, in brief: "Mr. Williams, you are charged with the crime of teaching that all men are entitled to religious liberty."

How much hung upon the issue between this one lone, determined man, and the ecclesiastical court of few members, can we ever realize? Indeed, as Chief Justice Durfee has said: "The future of Rhode Island, to some extent the future of the world, hangs suspended upon the issue."

Rather than be sent back to old England, to suffer under the oppression bound to be heaped upon him there, Williams fled,—fled out into the wintry blasts, over the snow-covered ground, into the forests of giant trees, and at Rhode Island, finally, by the grace of God, in the year 1635, established the first free commonwealth in the New World!

*O, call it holy ground,
The Soil where first they trod;
They left unstained, what there they found,
Freedom to worship God."*

Behold the result! Williams's doctrines, his teachings respecting government and religion, were beyond all doubt centralized, or crystallized, if you please, into that immortal document, the Declaration of Independence. All honor to Roger Williams!

Sunday Legislation Is Religious

S. B. HORTON

No one should be deluded into believing that there is no religion connected with Sunday legislation. Religion is the very basis of Sunday laws. This assertion is verified in the attempt to answer the question, Why make criminal an act performed on Sunday when the same act performed on any other day is right and legitimate? The answer must unquestionably be, Because of the religious estimate placed upon the day by Sunday observers.

In a recent work by Rev. R. C. Wylie,

entitled "History of Our Sabbath Laws," this significant statement is made:—

"In more recent years there has been a marked and growing tendency to depart from the former strictness of Sabbath legislation. In some States there has developed a pronounced antagonism to all laws protecting the first day of the week, except such as would make it a mere holiday. A struggle is therefore in progress throughout our country between the friends and foes of Sabbath laws."—*Page 3.*

To this may be added many statements of Sunday-law advocates, in which is frankly stated the purpose to advance the interests of religion through Sunday laws. This kind of legislation is not only foreign to the American conception of government as held by the founders of the republic, but it is unconstitutional so far as fundamental American law is concerned.

That our forefathers understood and held that Sunday legislation was religious legislation is well set forth in the celebrated Johnson Congressional Sunday Mail Reports of 1829 and 1830. In the report communicated to the United States Senate Jan. 19, 1829, the statement is made — and became the sentiment of the Congress at that time — that "the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . . Our government is a civil, and not a religious, institution."

This was the verdict of that Congress on the subject of Sunday laws. On March 4, 5, 1830, Colonel Johnson, chairman of a House Committee which had under consideration a Sunday-law measure, in his report against adopting the proposed legislation, said, among other things: "Congress acts under a Constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and de-

termine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few provisions it contains, is one that prohibits a religious test, and another which declares that 'Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof.'" Again: "It is perhaps fortunate for our country that the proposition should have been made at this early period while the spirit of the Revolution yet exists in full vigor."

Thus it will be seen that our forefathers appreciated the fact that Sunday legislation interfered with, and was tantamount to an abrogation of, the civil and religious rights of the people as contemplated in the immortal Declaration and as guaranteed by the Constitution.

For one hundred years, or to be more exact, since 1811, repeated attempts have been made to get Congress committed to Sunday legislation. To the credit of the several congresses since that time, this class of legislation has been, and should continue to be, defeated.

Sunday legislation was deemed by our forefathers religious legislation, and as such unconstitutional. By what process of reasoning can it be considered otherwise to-day?

Nashville, Tenn.

Is It Right?

I. H. EVANS

YES, is it right for professed Christians, men and women belonging to some Christian church, to insist that Congress or State legislatures enact a law compelling the observance of one day of the week as a sabbath? The query is not, Is it right for Christians to keep a sabbath? Of course it is right for every believer in God's Word to keep holy the Sabbath of Jehovah, but that is not the question. The question is, Is it right for professed Christians to insist that Congress enact a law compelling the observance of a sabbath day? We say from our viewpoint, it is not right. Not only is it *not*

right, but it is positively antichristian for Christians to act thus.

Let us note a few reasons for taking this position.

1. Christ laid down a cardinal principle when he said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Anything contrary to this is opposed to the teachings of Christ himself.

2. Sabbath-keeping is a part of every Christian's duty toward God. True Sabbath-keeping is considered by Christians to be as essential to spiritual growth as baptism, the Lord's supper, or refraining from idolatry. Therefore, when Christians ask Congress to enact a Sabbath law, they ask Congress to make a law compelling men to observe a Christian institution, and this is contrary to the teachings of Christ.

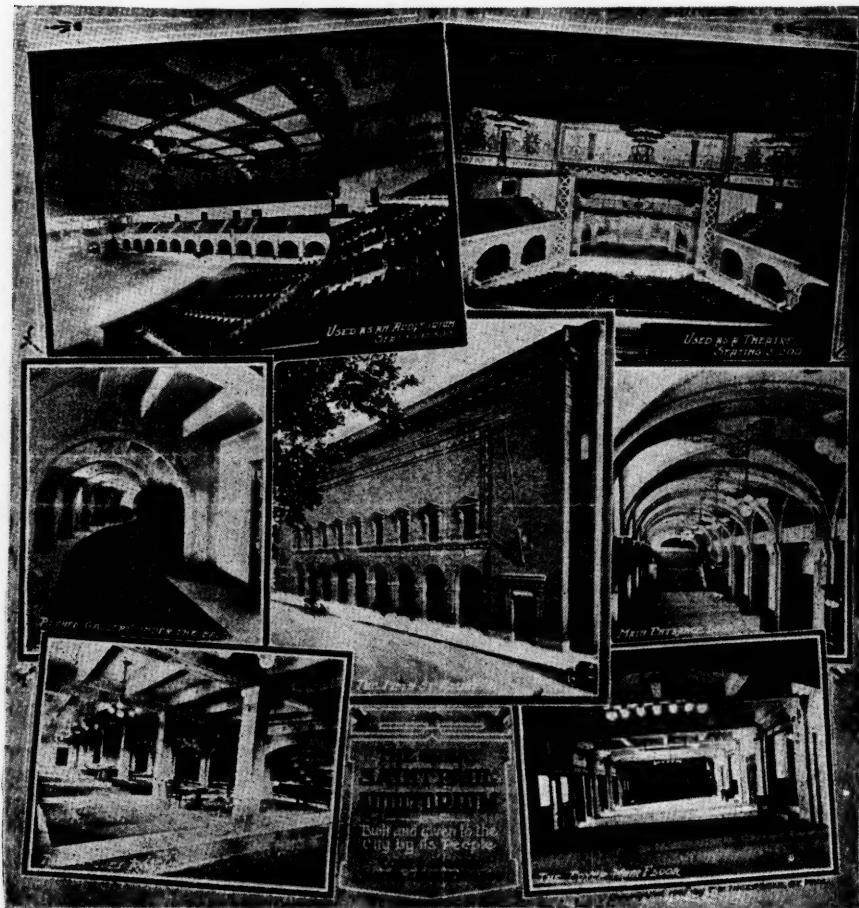
3. Christ said that men should "render to Cæsar the things that are Cæsar's." It is plainly implied what Christ considered as belonging to Cæsar: Taxes, customs, tribute, honor, and obedience. But Sabbath-keeping is not Cæsar's. It is a spiritual thing, and can not be rendered to Cæsar. Therefore, asking Congress to compel Sabbath-keeping is asking Congress to require men to do that which only God can righteously require and which can be rendered only to God.

4. The majority of men are not Christians. To compel non-Christian men to observe a Christian institution is to cause them to either believe themselves as good as Christians because they observe that which Christian people require by law (Sabbath-keeping) while they neglect repentance, faith in Christ, baptism of the Holy Spirit, etc., the very essentials of Christianity, without which there is no eternal salvation, thus causing them to lose eternal life; or it causes non-Christian men to hate God and the Christian religion for compelling them to keep a sabbath day when they do not believe in Christianity at all.

5. Most congressmen are politicians. They are under high obligations to pro-

tect and obey the Constitution of the United States. The Constitution plainly denies them the right to legislate on religion, or to prohibit the free exercise thereof. Now, to bring pressure upon these men, insisting that they enact a

cause it brings a stigma upon the name of Christ and the Christian religion. True religion must ever be of the heart; it must be voluntary. There must be free choice. Sinners must be won to God by the influence of the Holy Spirit. Hu-



VIEWS INTERIOR AND EXTERIOR OF THE GREAT CONVENTION HALL OF THE CHRISTIAN ENDEAVORERS AT ST. PAUL, MINN.

Sabbath law, compels them either to refuse to do this antichristian thing or else to shut their eyes to duty and right and to violate the Constitution of the United States.

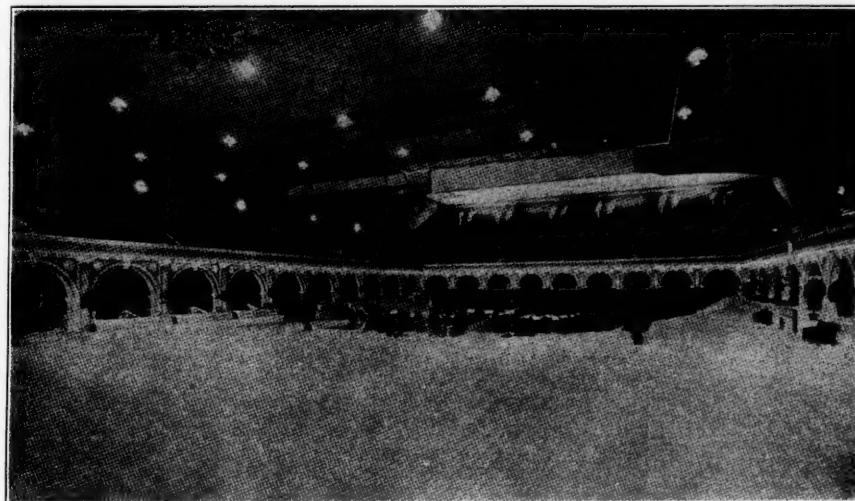
6. It is not right for Christian people to insist on Sabbath laws being made be-

man laws enforcing religion can make hypocrites; but they can not make Christians. For Christians to demand religious legislation enforcing a Sabbath law is to proclaim the weakness of the church, and can be only a stone of stumbling for unbelievers.

7. To enact these laws must bring persecution. It matters not what day is declared the Sabbath, there will always be some conscientious souls who believe in devoting another day to the worship of God. Now, if Congress should make a law compelling the observance of a day for the Sabbath which some of its citizens do not believe is the Sabbath at all, and in which they have no faith whatever, these persons will be compelled to

are asking Congress to bring upon those not in accord with such legislation fines, imprisonment, and persecution.

Many other reasons can be offered why it is not right for Christians to insist that Congress make any law respecting any religion or enforcing any religious dogma upon men. It is right, however, for every Christian in the world to preach the gospel, to plead with sinners to repent and turn to God, and do all



INTERIOR VIEW, CHRISTIAN ENDEAVOR CONVENTION HALL

live either openly or in part in violation of the statute law or to violate their own conscience. In case of disobedience, the state must resort to punishment to uphold its authority. As soon as the state punishes one conscientious soul who keeps another Sabbath day or does not believe in Sabbath-keeping at all, for disobeying its Sabbath law, persecution begins, and it will continue as long as the law remains in force and men disagree concerning what God requires in Sabbath-keeping. There are many conscientious Christians who will never believe it is right for them to keep another day than that which God's written Word designates the Sabbath. Therefore, to ask Congress to enact a Sabbath law means that those who make the demands

that they can to advance God's cause in the world. It is right for us to send our missionaries to heathen lands and to do all that we can to exalt the name of Christ.

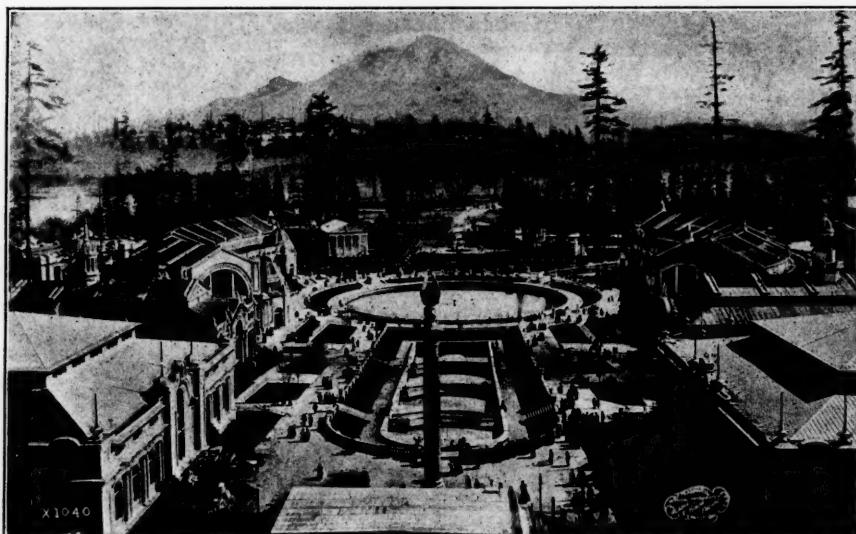
Whatever is contrary to the Word of God is not truth. Man's duty to God can not be enforced by statute law. Christianity enforced by statute law is not Christianity. Free will, free choice, and free grace are integral parts of pure Christianity, and man's duty to God and man's way of meeting this duty is between man and God, and not between man and man. Therefore, professed Christian people ought to be the very last of all mankind to desire, much less to petition, any law-making body to enact a Sabbath law.

The Lord's Day Alliance and Sunday Enforcement

A Protest

[Representatives of the Lord's Day Alliance of Canada recently attempted to extend the sphere of influence of that organization into Newfoundland. This effort called out a vigorous protest from a minister of the gospel, C. H. Keslake, a portion of which is here quoted. Inasmuch as

it is a matter of great dispute as to which precise day of the week is the Sabbath, or Lord's day. All are agreed that originally the seventh day, commonly known as Saturday, was the Sabbath. Whether or not Sunday, the first day of the week, has taken its place is, I repeat, a matter of great dispute. Some contend that it has not, and, therefore, in harmony with their conscientious convictions, they keep the original day—



ALASKA-YUKON-PACIFIC EXPOSITION, SEATTLE, WASH.

A general view, looking toward Mt. Tacoma. Despite the desperate endeavors of the Sunday-law advocates, the congressional appropriation for this exposition was not conditioned upon the closing of its gates on Sunday.

much as it has now been decided to organize in this country a Lord's Day Alliance on the model of the Lord's Day Alliance of Canada, and with the intention of working for the same results in the same general manner, this protest is just as timely now in the United States as it was in Newfoundland. The portion quoted constitutes the second division of the protest.—EDITORS OF LIBERTY.]

I FURTHER protest against the proposed work of the Lord's Day Alliance because it is an invasion of human rights.

At least the reverend gentlemen connected with the Alliance well know that

the seventh. To do this they are perfectly willing to suffer the loss of whatever temporal gain might accrue to them if they should work upon that day, to say nothing of enduring numerous other inconveniences. Truly they regard the blessings, privileges, and enjoyments of the Sabbath as of more worth than all temporal advantages. Besides all this they believe that the keeping of the seventh day as the Sabbath is a duty they owe to God, in Christ, as their Creator—that duty being paramount, but not opposed, to all civil obligations between themselves and their fellow men.

Others, and their names are great in the religious world, although they observe the first day, freely concede that there is no divine, that is to say, Scriptural, authority for its observance. Still others affect to believe that it makes no difference which day should be kept, although it must be observed in passing, that some of these constitute in part the personnel of your Alliance, and so stultify themselves by sanctioning and join-

not only as to what day he should observe as the Sabbath, but also as to what he should do agreeable to true Sabbath-keeping. Let this fact be well borne in mind: once get this government committed to the work as proposed by the Lord's Day Alliance, and from that moment a person — even you, gentlemen, who compose the Alliance — will no longer be free to decide for himself as to what is his duty to his God. You there-



ALASKA-YUKON-PACIFIC EXPOSITION

In the center of the picture is the Government Building

ing in the demand for the enforcement of a specific day. In view of these great religious differences, and others which might be submitted, it must be apparent that no one day can possibly be enforced by civil enactment without invading the individual and inherent rights of some. This of itself should be sufficient to show that such work is inherently wrong, and not only subversive of human rights, but altogether antagonistic to the spirit of Christianity.

It is further an invasion of human rights, because it would deprive the individual of the right of deciding for himself — one of the Protestant principles —

fore propose a step that will mean bondage, not only to the people of this country, but also to yourselves —literally give them and yourselves over to Cæsar to render to him that which you should be free to render to God. This, gentlemen, I protest you can not afford to do.

I am not unmindful of the claim that is made by some that man needs one day in seven for physical rest, without which he must deteriorate. Because of this it is argued that it is incumbent upon the government to secure to him such rest. Without stopping to discuss this question of man's need, the argument that government must legislate in this re-

gard is a fallacious one. Because certain things are necessary to man's physical well-being, it does not necessarily follow that the government can perform, or that it ought of right to, secure them by means of legislation. Who will deny that man needs a certain amount of sleep a day? Shall the government on that account enact a law to compel the taking of such sleep? It is essential to man's well-being that he should have a certain amount of nutritive food a day. Shall the government, therefore, make it compulsory that such food be eaten? Everybody can see that such matters are beyond the purview, or scope, of civil governments. Just so it is with the matter of Sabbath-keeping, it is no concern of the government whether a man works seven days or not at all.

The idea seems to be growing that all human ills can be remedied by legislative enactment, or that government is qualified to do anything that it sets out to do. But this is a great mistake. But granting for the moment that government is qualified to legislate in this regard, and that the movement is purely civil, I ask, Why enforce this duty upon Sunday? Is it because Sunday is essentially a civil day, and to be regarded as such more than any other day? Recognizing the ecclesiastical scholarship of his Lordship the Bishop of Newfoundland and the reverend gentlemen associated with him, I do not hesitate to challenge and call for the production of history showing that Sunday has in any age, from the days of Constantine down to the present, ever been recognized as being anything but a religious institution. Why then enforce that which is purely civil upon a day which is wholly religious? The answer is obvious—I say it respectfully—the civil argument is an unworthy subterfuge, and the design from beginning to end is purely to enforce the observance of the day as a day

of worship. Test it. Let some member, minister, or layman of the Alliance, if he care, propose that this one day in seven shall be any day other than Sunday, and see how quickly he would be silenced.

It is further an invasion of human rights because it must necessarily impose a tax of sixteen and two-thirds per cent of their income, or one sixth of their time, upon those who shall be observing a day other than Sunday. It also forbids one from doing on the other six



HAWAIIAN BUILDING, ALASKA-YUKON-PACIFIC EXPOSITION

days that which the Author of the Sabbath says may be done. This of course would clearly be overriding the will of the Creator.

And yet again it is an invasion of human rights, because God himself has left to man the choice of whether he will or will not worship God, whether upon the Sabbath or no day at all. Throughout all his life the Author of Christianity never for one moment invaded that right of choice, nor did he attempt to judge men for their unbelief. That he was willing to leave to the Judgment of the last day. Hear him: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." Surely what Christ refused to do in this respect, his followers ought not to do. But nevertheless that is just what the Lord's

Day Alliance proposes shall be done.

Thus again it is proved beyond all peradventure that the proposed work of the Lord's Day Alliance is wholly unchristian and subversive of human rights.

While we make this protest, we wish it to be distinctly understood that we are not opposed to the Sabbath. We firmly believe that all men should keep it, and that it would be to their eternal interest to do so. We simply deny the right of the Lord's Day Alliance, or other organizations, to bring about its enforcement through legal enactments and penalties. We maintain that the only legitimate course that any religious body can take is to hold up the cross of Christ, preach the gospel, and by the power of love and persuasion bring men where they will willingly and freely render acceptable service to God.

St. John's, Newfoundland.

The Dawn of Religious Liberty in Bolivia

E. W. THOMANN

SINCE the Spanish conquest, Bolivia has been under the most direct influence of the Roman Catholic Church. The priests had much to say in the framing of the constitution. So the Roman Catholic religion became the only recognized religion, it being prohibited, under pain of death, even to attempt to introduce any other form of belief.

Several Protestant missionaries ventured at different times to conduct missionary operations in Bolivia, that the gospel of Christ might be made known to the people of that benighted country; but they met a most fanatical population, whose ignorant zeal, fired by the confessional and the pulpit, made it a very dangerous undertaking. It was not safe even to question the infallibility of the pope, the immaculate conception of the Virgin Mary, or the sanctity of the images made and venerated by the Catholics.

About ten years ago a Brazilian, Mr. Pereira, who went from northern Chile

into Bolivia to circulate the Bible and religious books and tracts, was imprisoned and sentenced to death for the work he was doing. But a lawyer and judge to whom the colporteur had an opportunity to speak, took an interest in investigating the case, notwithstanding that his brother was a priest. He began to see light through his investigation of the literature which the colporteur had been circulating, and becoming convinced of the high moral worth of the contents of the publications, took the matter before the court, and succeeded in liberating the colporteur.

About two years later the same Mr. Pereira went again into Bolivia, circulating *Señales de los Tiempos*, a Spanish missionary paper published in Chile. Again the priests sought to have the death sentence pronounced upon him; but the same lawyer who had interceded in his behalf before, having himself now become a Bible believer, sent a goodly number of copies of the paper to the prefect, the highest authority of the department, calling his attention to the fact that the paper, far from containing corrupt doctrines, was full of the highest moral teachings. The result was that the colporteur was again set free.

In 1902 Mr. Payne, a Baptist missionary who had ventured to settle in Cochabamba, the most Catholic city of all Bolivia, was assaulted in his own home. The fanatical mob carried everything he had into the street, and set fire to it, and had a company of soldiers arrived one minute later than they did, they would have found Mr. Payne himself in the flames; but providentially those who were in the act of dragging him out of the house to throw him upon the fire were detained for a moment. In that moment the soldiers arrived, and in dispersing the crowd they made free use of their weapons.

At that time the government, being already largely composed of quite liberal-minded men, anxious to see their country occupy a higher position than it could ever hope to attain under the

dominance of the Roman superstition, made good the loss sustained by Mr. Payne, and soon afterward began to agitate the question of changing the constitution of the country so as to permit liberty of worship.

Only a little over a month after the assault upon Mr. Payne in Cochabamba, the writer was circulating *Señales de los Tiempos* in Quillocollo, a near-by town, and was three times in one day in danger of being killed by the fanatical mobs. At each time, however, the Lord wrought deliverance. The parish priest, in order to gain a great victory over Protestantism, challenged me to a debate. I did not refuse, and so it happened that although it was strictly forbidden to preach any other than the papal religion, I had the opportunity to speak three times to a large number of the principal citizens of the town. Although there were eight priests present at the first and second debates, none of them appeared at the third meeting. Many of the most intensely Catholic in the audience were favorably impressed with the presentation of the gospel, and declared that we were not so heretical as they had been made to believe. Several years after this experience, a bill providing for a change in the constitution, granting freedom of worship, passed both houses of congress and became a law. Since that, it has been possible to conduct missionary operations with more freedom than before. Nevertheless, there are still thousands of people in Bolivia, who, if they had a chance to kill a gospel missionary, would, as Jesus said in John 16:2, think that they offered "service unto God."

It will still be many years before the people of Bolivia generally will come to the place where they will understand that in matters of conscience every man is accountable only to God; that religious liberty is an inalienable right of every human being; that no man, no organization of men, no government, is authorized by the Creator to dictate to others what they must or must not believe.

Steps are now being taken toward the disestablishment of the Roman Catholic Church as the state church of Bolivia. It is earnestly to be hoped that if that ever becomes an accomplished fact, the government will hold itself free from any compromise with any church, recognizing the principle laid down by Jesus that the church and the state are to be entirely separate: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:21. Religious liberty, as well as equality in civil rights, is a blessing that can not be too highly appreciated; and he who would enjoy them for himself must be willing to grant them to others.

Cochabamba, Bolivia.

Church and State in Early New England

J. O. CORLISS

THE dominant religious sentiment in Great Britain in the seventeenth century was fairly expressed by one Robert Baillie, a Scotch commissioner, when contemplating the growth, and increasing influence of the Puritans in Parliament. Said he: "Liberty of conscience, and toleration of all and any religion, is so prodigious an impiety that this religious Parliament can not but abhor the very meaning of it."

This spirit of intolerance finally drove many of the minority in religious thought to seek refuge from persecution. This was found in the wilderness of America. But strange as it may seem, those pilgrims, who had become such through religious intolerance, sought to establish in their new home the same sort of government that had made them desolate wanderers from their native heath. They had not yet learned that to put religious beliefs under the direction of civil government must work hardship to those in the minority.

They believed that their sufferings in England had been due alone to the en-

forcement of an erroneous faith, and since their own views were certainly orthodox, no harm could possibly follow a legal demand for all to profess these, because such enforced uniformity would insure peace and harmony in the community. The strong desire of these men was to found a religious commonwealth in their adopted land, which would in every way harmonize with their idea of the requirements of God's law. To have any other form of government was sure, they thought, to bring upon them the frown of high Heaven. So their duty seemed clear to exclude every one from their midst who did not view religious regulations as they did.

The Puritan commonwealth of early Massachusetts was thoroughly ecclesiastical. This placed all civil power in the hands of the church, which was used wholly in behalf of the church, and for the exaltation of its ministers. The year 1631 saw a statute enacted that no man could be entitled to the freedom of the body politic unless he was a member of the church.—*Massachusetts Records*, 1, 87. More than this, no one could be a voter who was not a communicant of the Congregational Church; for this body was in control of all affairs in the colony.

It needs no great power of discernment to comprehend what must have befallen those who dared to differ from that church in religious thought, or in any other line, for that matter. The trial of the Quaker, Wenlock Christison, in 1661, well illustrates the point. Both the governor (John Endicott), and his deputy were present at the trial. The prisoner was told: "Unless you will renounce your religion, you shall surely die." Refusing to change his religion, Christison asked: "By what law will you put me to death?" The answer was, "We have a law, and by our law you are to die." "Have you power to make laws repugnant to the laws of England?" the governor was asked. Upon answering in the negative, Christison

said, "I never heard nor read of any law that was in England to hang Quakers." The governor replied, "There was a law to hang Jesuits." Christison returned answer, "If you put me to death, it is not because I go under the name of a Jesuit, but of a Quaker. I appeal to the laws of my own nation." The only response to this was that the prisoner was "in their hands, had broken their law, and they would try him."—*Sewell*, pages 278, 279.

The passion of bigotry which could so coolly override every natural right of men, was certainly satanic. Yet the preachers of that day never wearied of exhorting the magistrates to destroy the enemies of the church. In an election sermon delivered by Mr. Shepherd of Charlestown, he said: "Men's lusts are sweet to them, and they would not be disturbed or disquieted in their sin. Hence there be so many such as cry up toleration boundless and libertinism so as to order total and perpetual confinement of the sword of the civil magistrate unto its scabbard; a notion that is evidently destructive to this people, and to the public liberty, peace, and prosperity of any instituted churches under heaven."—*Eye Salve*, page 21.

Such sentiments constantly maintained, could result in nothing less than savage laws against dissenting sects. One Ursula Cole was sentenced to pay five pounds (a sum now equivalent to one hundred dollars or more), or be whipped for saying that "she had as lief hear a cat mew" as to hear Mr. Shepherd preach.—*Frothingham*, in *"History of Charlestown,"* page 208. No one was permitted to join any church without first acquainting the magistrates and the elders of a majority of the churches within a certain district.—*Massachusetts Records*, 1, 168. Further, a law was enacted in 1679, forbidding the building of a meeting-house without leave from the freemen of the town, or the general court.—*Massachusetts Records*, 5, 213.

Death was the penalty for blasphemy, for denying God, or for reproaching the prevalent religion; that is to say, the faith of the dominant religious faction. — *Massachusetts Records*, 2, 98. Special punishments were reserved for Baptists, Quakers, and the like, consisting of imprisonment, branding, whipping, mutilation, banishment, and hanging. All this was the logical fruit of the following propositions: "All

revelation is contained in the Bible. To interpret this understandingly, a technical training is necessary, which only the recognized clergy have had. No one,

therefore, can define God's will, but this trained ministry." What a gross breach of law it would have been then for any one outside of the "regular" clergy to dare affirm that God could open his will to the "untrained" mind. But with the whip in their hand, the clergy of that day could easily hold themselves up as a superior race, and have no fear of

their dignity being divided with another.

Similar has been the history of every age wherein the church has guided civil jurisprudence. Those who promote such methods see that their own claims are met, and so are satisfied, at the expense of others' discomfort. But why should one man, or any set of men, undertake to manufacture a legal conscience for

others whom God has endowed with the same mental powers, and natural rights, as he has those who seek to be dictators? There can be but one reason, and that is an overweening desire to be recognized as first among their fellows, as did the clergy of the State of Massachusetts.

It is begging the question to say that

The General Conference of Seventh-day Adventists

Washington, D.C., June 1, 1909.

To His Excellency,

Baron Rosen, Master of the Russian Imperial Court,
Ambassador Extraordinary and Plenipotentiary,

Washington, D.C., U.S.A.

We, the delegates of the Seventh-day Adventists assembled from all lands at this World's Conference, and especially the representatives of the Seventh-day Adventist churches in the empire of His Majesty, the Czar of Russia, take great pleasure in respectfully expressing to His Majesty's Ambassador, Baron Rosen, Master of the Russian Imperial Court, Ambassador Extraordinary and Plenipotentiary, our heartfelt thanks for the freedom which we as a church are enjoying under the protection of His Majesty, Czar Nicholas II. Our earnest prayer is that God may grant health and long life to His Majesty, and that peace may reign throughout his great Empire. We renew our pledge of loyalty to His Majesty's Government, and in testimony, affix our names on this the first day of June, 1909, at Washington, D.C., U.S.A.

J. T. Boettcher,
President of Russian Union Conference

H. J. Locksack
Daniel Isaak,

those men were low down in the scale of being. The leading one in that régime, Increase Mather, was president of Harvard College, one of the leading seats of learning in cultured New England. Human nature doubtless is the same now as then. Given the same opportunity now as then, history surely would repeat itself.

Civil Citizenship and Christian Citizenship

CITIZENSHIP is "the state of being vested with the rights and privileges of a citizen."—WEBSTER.

CHARLES E. STURDEVANT

Civil Citizenship Differs From Christian Citizenship

CIVIL CITIZENSHIP is the state of being vested with the rights and privileges of an inhabitant of a town, city, or place, in this world.

The law of civil citizenship is the law of the municipality or state. This law is human, and therefore fallible.

The law of civil citizenship is the civil law of humanity. This law is the law of *force*.

Transgression of the law of civil citizenship is called *crime*.

The law of civil citizenship being human, fallible, may be erring; and therefore one might be a criminal in the eyes of the law, and not be a sinner.

A loyal civil citizen is called a patriot, or one who loves an earthly country, and zealously supports and defends it, and is willing to lay down his life for it.

The weapons of a loyal, patriotic civil citizen are *carnal*, and mighty according to the strength of the government of which he is a citizen, to the overturning of the purposes of men.

The sword of the civil citizen is a sword of polished steel.

Civil citizens are separate from other nations in this world.

The civil citizen of Rome is not of America, even as Rome is not of America.

Civil citizenship is not in heaven, but on earth.

The civil citizen can not enforce the law of love, which is the only law of Christian citizenship.

For the civil citizen not to enforce the civil law would be to defeat civil government.

CHRISTIAN CITIZENSHIP is the state of being vested with the rights and privileges of an inhabitant of the New Jerusalem, in the world to come.

The law of Christian citizenship is the law of the kingdom of Christ. This law is divine, and therefore infallible.

The law of Christian citizenship is the moral law of *Jehovah*, whose law is the law of *love*.

Transgression of the law of Christian citizenship is called *sin*.

The law of Christian citizenship is divine, infallible, unerring; and therefore one might be a sinner—a violator of God's law—and not be a criminal—a violator of human law.

A loyal Christian citizen may be called a patriot, or one who loves the heavenly country, and zealously adheres to and advocates its cause, and loves not his life even unto death.

The weapons of a loyal Christian citizen are *not* carnal, but mighty through God to the pulling down of the strongholds of *Satan*.

The sword of the Christian citizen is the Sword of the Spirit—the Word of God.

Christian citizens are separate from all nations in this world; for, as Christ said, "My kingdom is not of this world."

The Christian citizen of Christ's kingdom is not of this world, even as Christ is not of this world.

Christian citizenship is not on earth, but in heaven.

The Christian citizen *will not* enforce the law of love, but will practise it himself, and *advocate* it to others.

For the Christian citizen to enforce the moral law would be to defeat Christian government.

Temperance

Should the Liquor Traffic Be Abolished?

MATILDA ERICKSON

THE liquor traffic is the source of one of the largest streams of gold that empties into the national treasury. In 1865 the Brewers' Association lent the United States government special aid in establishing a tax-method "insuring safe and easy collecting." At their own expense the brewers sent men to Europe to study excise methods in various beer-producing countries; and according to the 1909 Year Book of the United States Brewers' Association, "*Congress adopted the system which was proposed by the brewers, and which in its essential features remains enforced to the present day.*" The liquor traffic, however, seems to bear the burden willingly, and in turn it receives the protection of the national government.

Nevertheless, from time to time the traffic has experienced some opposition. Shortly after the Civil War, temperance workers began to agitate the "Maine idea." In 1866, in order to counteract the work of the temperance forces, the liquor forces began an educational campaign, which is still going on. For a time prohibition gained the ascendancy in Iowa, and later several Supreme Court decisions sustained prohibition under the States' police power; but the educational campaign accomplished much for the Brewers' Association, for from the beginning of that special effort until the dawn of the Anti-Saloon League era in 1893, "proposed State prohibition was defeated at the ballot-box in ten States, and abolished in all the New England States except

Maine." Still the temperance forces, it seems, have refused to be defeated, and are to-day presenting a stronger front than ever before. The Brewers' Year Book for 1909 says: "Bills designed to render State prohibition effective by federal legislation have always loomed up at one time or another during the progress of the movement, but it is only of late years that they have been taken so seriously as to bring their enactment within the range of probability."

Now comes the question, Are the temperance forces justified in this almost unintermittent attack on the liquor busi-



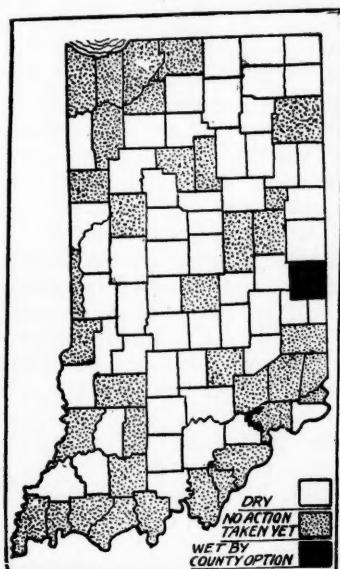
ness? Does not its revenue justify its existence? Prof. Hugo Munsterberg, a noted psychologist, says:—

"The railroads of the United States injured last year more than one hundred thousand persons, and put out seven thousand hopeful lives; does any sane man argue that we ought to abolish railroads? . . . How much crime and disaster and disease and ruin have come into the lives of American youth through women, and yet who doubts that women are the blessing of the whole national life? To say that certain evils

come from a certain source suggests only to fools the hasty annihilation of the source before studying whether greater evils might not result from its destruction, and without asking whether the evils might not be reduced, and the good from the same source remain untouched and untampered with. Even if a hollow tooth aches, the modern dentist does not think of pulling it; that would be the remedy of the

Its business must make drunkards or fail. It is in itself a vice! The logical product of the traffic has proved to be depleted pocketbooks, shattered health, wrecked manhood, and lost hopes. Furthermore, if those railroad accidents for which drink is in some way responsible were eliminated, would the psychologist's comparison be possible? How many of those fallen women met their own ruin in the dive of some saloon? No hand should be raised to destroy any good industry in the land; but if the evils of the liquor traffic were abolished, what would remain save the opportunity to turn the now worse than wasted products into channels of blessing to humanity? Let the men on both sides of the saloon bar go about relieving the sorrow and the poverty which the traffic has made. Let the vineyards in this fair land serve the good purpose for which the Creator intended them.

Again: whence comes the wealth that flows through the liquor traffic into the national treasury? The money which the traffic draws from the public in one year "would meet all the net expenses of the government, and not only pension all the disabled soldiers, and give an old-age pension of twenty dollars a month to all persons over sixty years, but would also provide for the education of each child in the United States from five to eighteen years of age." The silver dollars used yearly for liquor, when laid one on top of the other, it is said, would make a column two thousand nine hundred ninety-two miles high. In return, the traffic gives to the nation nothing to clothe, to feed, to develop, or to comfort her people. For value received it gave, during one year, about "two thousand five hundred smothered babes, five thousand suicides, ten thousand murders, sixty thousand fallen girls, three thousand murdered wives, forty thousand widowed mothers, one hundred thousand paupers, one hundred thousand orphaned children, one hundred thousand criminals, one hundred thousand drunkards' graves, one hundred thousand fallen boys."



TEMPERANCE MAP OF THE STATE OF
INDIANA

clumsy village barber. The evils of drink exist, and to neglect their cure would be criminal, but to rush on to the conclusion that every vineyard ought, therefore, to be devastated, is unworthy of the logic of a self-governing nation."

Into the mind of the unprejudiced reader rushes a multitude of thoughts. Will the arguments employed in the preceding excerpt stand before the X-ray of reason and experience? Can the liquor traffic be compared to the railroads of our land, to the women in our homes, and to the tooth which faithfully grinds man's food? These, when not perverted, all render good service. But does the liquor traffic serve any good purpose?

If we tolerate the liquor traffic, we must support it, and that means hundreds of millions of dollars every year worse than wasted. Then it will cost us the manhood of our boys and the purity of our girls. The business must have them, or it will go down. As the flour-mill needs wheat, so the liquor traffic must have boys. "The success of our business," said a liquor dealer, "is dependent largely on the creation of an appetite for drink. The open field for this creation is among the boys." While the infamy of a business whose purpose is the destruction of our youth can not be measured in words, the following incident gives a sadly true picture of the traffic:—

"Gentlemen, I want you to understand that I am a liquor dealer. I keep a public house at —, but I would have you know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place; and when a man has enough, he can't get any more at my bar. I sell to decent people, and do a respectable business." "Friend," replied a Quaker, "that is the most damnable part of thy business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them. But thee takes the young, the poor, the innocent, and the unsuspecting, making drunkards and loafers of them. When their character and money are all gone, thee kicks them out, and turns them over to other shops to finish off, and thee ensnares others, and sends them on the same road to ruin."

More than this, if we tolerate the liquor traffic, what shall be done for the increasing number of widows and orphans which it turns over to the world? If that unhappy number to-day stood hand in hand, they would belt the globe three times. Ninety per cent of all crimes come directly or indirectly from the liquor traffic; but how can we condemn the result when we legalize its cause? The United States spends two hundred times as much money for liquor

as all denominations give to missions; but we can not expect the liquor traffic to subsist on less in the future, if we keep it. We must expect an increasing number of lost homes, lost men, lost women, and an increasing amount of poverty, crime, sorrow, and disease,—for such are the products and by-products of the liquor traffic.

You say, Regulate the traffic? But experience has taught no lesson more clearly than that the regulation of the liquor traffic is a stupendous failure. Reform it? Again, history lifts its voice to counsel. The liquor business is not susceptible of reformation. Some years ago a "reformed" saloon was opened in New York City. "It was inaugurated with religious services, and was blessed by Bishop Potter. It was to be a good moral saloon, where men could get what they wanted to drink without coming in contact with the obnoxious and demoralizing features of the ordinary saloon." But that place can not be found to-day. The "reformed" saloon soon sickened and died. You can no more reform the saloon than you can change gunpowder to gold. Its revenue can not justify its existence; for every dollar it pays into the treasury the government lays out two for the support of courts, jails, and poorhouses.

If statistics prove anything, they show that the liquor traffic is carried on at a tremendous loss to our nation. If the traffic has been given a fair trial, the verdict must be, "Weighed in the balance, and found wanting." It is more than economic loss. It is a terrible barter of public health and public morals; and so long as the saloon shall continue to yield crime, poverty, and woe, the licensed liquor traffic must stand forth as legalized crime. Without malice toward the men engaged in the liquor traffic, those who have the welfare of our nation at heart, can not ask, pray, or work for less than the abolition of a traffic which antagonizes and largely neutralizes every good influence of the home, of the school, and of the church. May God

hasten the day when this government shall build a barrier between the unpolluted lips and the intoxicating cup; may he hasten the day when this nation shall be divorced from the infamous business of making drunkards.

Takoma Park, D. C.

Judge Lindsey's Decision on the Cigarette

THERE is probably no public man in the country who has made a more exhaustive study of the causes that lead to the downfall of boys than has Judge Ben. B. Lindsey, the judge of the juvenile court of Colorado. In an article written for the *Sunday School Times* (Philadelphia, Pa.) he has this to say regarding one of those causes:—

"I have been in the juvenile court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit."

We are not to argue from this that it is generally only the naturally vicious that take up the use of the cigarette. But the continued inhalation of the poison of the cigarette has a dulling or deadening influence upon the moral sensibilities of the cigarette user; and after becoming addicted to the habit, he will do what he would not think of doing before. To the increasing indulgence in the use of the cigarette we must attribute, to a very large extent, the great increase in crime among the youth of this and other countries.

C. M. S.

A Model Saloon Card

"FRIENDS AND NEIGHBORS: I am grateful for past favors, and having supplied my store with a fine line of choice wines and liquors, allow me to inform you that I shall continue to make drunkards, paupers, and beggars for the sober,

industrious, respectable members of the community to support. My liquors will excite riot, robbery, and bloodshed.

"They will diminish your comforts, increase your expenses, and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor. I will train your sons in infidelity, ignorance, lewdness, and every other vice. I will thus 'accommodate the public'; it may be at the loss of my soul. But I have a family to support—the business pays—and the public encourages it.

"I have paid my license, and the traffic is lawful, and if I don't sell it, somebody else will. I know the Bible says: 'Thou shalt not kill,' 'No drunkard shall enter the kingdom of heaven,' and I do not expect the drunkard-maker to fare any better; but I want an easy living, and I have resolved to gather the wages of unrighteousness and fatten on the ruin of my species.

"If you doubt my ability, I refer you to the pawnshops, the poorhouses, the police court, the hospital, the penitentiary, and the gallows, where you will find many of my best customers have gone. The sight of them will convince you that I do what I say."

YEAR after year the United States internal revenue receipts on liquor have been steadily increasing, until in 1907 the total receipts amounted to \$215,904,720, which was an increase of \$16,868,806 over 1906. The report for 1908, however, shows a decided change. Instead of an increase of sixteen million dollars or more, there is an actual decrease of \$15,938,296 for the year. This decrease was, for the most part in the item of distilled spirits; but reports on fermented liquors also failed to show the usual increase. The temperance map in this issue suggests the reason for this change.

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LIBERTY

*The Official Organ of the Religious
Liberty Association*

A Department of the General Conference of
Seventh-day Adventists

WASHINGTON, D. C., THIRD QUARTER, 1909

Subscription price 25 cents a year
To foreign countries 35 " " "

Published Quarterly by
REVIEW & HERALD PUBLISHING ASSN.
Takoma Park, Washington, D. C.

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Entered as second-class matter, May 1, 1906, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

It is every man's duty to serve God. It is no man's duty to compel another man to serve God. No man can do that; for God requires heart service; and that does not come through compulsion.

MUCH is being said to-day about "Christian citizenship" and "civic righteousness." Articles upon these subjects will be found on pages 3 and 24. The distinction between "Christian citizenship" and "civil citizenship" is clearly drawn in the article on page 41.

THE prohibition map which appears on the following page is not the same as the one printed in the previous issue of this journal. The progress of the temperance cause is so rapid that it is difficult for the map-makers to keep pace with it. Let the grand work go on, and let every reader of this journal pray and work for the rapid whitening of the entire map.

THIS issue of LIBERTY contains two important addresses, one presented to President Taft, found on page 9, and the other presented to the Russian ambassador at Washington, Baron Rosen, found on page 40. Both were neatly engrossed on parchment, and presented to the persons named. The closing words in the President's response to the address presented to him, published on page 10, contains a clear expression of the American idea of religious liberty. In recent public addresses the President has emphasized the same principles.

THE following paragraph is from an address delivered by Hon. Martin W. Littleton, of Brooklyn, N. Y., at the Founders' day (or Jefferson day) exercises at the University of Virginia, on April 13, 1909, the anniversary of Jefferson's birth:—

He in whose honor we assemble has long since passed as a visible figure from before the eyes of the people, but his burning zeal for the welfare of democracy has set on fire the political literature of the world. He has been a soldier in all the wars for freedom; he has been a statesman in all the councils where liberty was discussed; he has been a poet wherever men dreamed of the happiness of the race; he has been an orator in all the forums where democracy was on trial; he stood in the popular assemblies of northernmost Norway; his figure may be seen through the red disorder of France; he pleaded the cause of political liberty in the Cortes of Spain; and now his transfigured genius is shedding its light over the dark struggles of Russia. He reigns no more in the symbols of power or with the vestments of authority, but he reigns in that advancing empire of happiness and liberty rising up in the hearts of men of every race and tongue. He rests in your hallowed soil, but the ministers of his transcendent faith are going up and down the nations of the earth, building their kingdoms in the souls of men and gathering the harvest of his genius and toil.

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